

THE
HARMONY
OF THE
EVANGELISTS.

Y M O N Y



EST. 1871

L. Bible. N. T. Gospel
THE *Harmonies*
H A R M O N Y

OF THE
EVANGELISTS:
OR, THE
FOUR GOSPELS

Connected into one regular
HISTORICAL SERIES.

By WILLIAM GREENWOOD, D. D.
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Warwick.

Search the Scriptures. JOHN v. 39.
Which are able to make thee wise unto salvation, thro'
faith which is in Jesus Christ. 2 TIM. iii. 15.

L O N D O N :

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M D C C L X V.



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T H E P R E F A C E.

ALL men of reading very well know what different accounts are to be met with, in the several different writers of the same period of history of any nation, or province, or particular person: and how greatly they vary from each other, not only in their style, but in the conduct and manner of their narrations. Some of them give us a long circumstantial detail of a transaction, which others altogether omit, or but slightly mention. Some relate an entire speech (as they pretend) in the very words of the speaker; when others take notice only of parts of it, or perhaps extract the sense, without any regard to the phrase or expression: and all of them take the liberty, sometimes to introduce a fact before, and sometimes to recollect it after the proper time, as circumstances suggest; provided it does not break the chain of the principal story. These variations are with several reasons easily reconciled by the learned: so that when they are not loaded with flat contradictions, or glaring inconsistencies, and the veracity of the historians is in the general unimpeached; their authority is occasionally appealed to, without any objection upon this account.

If we apply these rules of criticism to the Evangelists, (and surely we cannot in justice refuse the same candid allowance to them, which we grant to others) we shall find, that when properly connected

together, they will unite in a complete History, formed upon a noble plan, and digested in a regular order.

The several publishers of the Harmony of the Gospels have indeed, all of them, both antient and modern, disagreed with each other in some points; and probably all future writers upon the same subject will do so too: as all criticks and commentators upon the classicks have likewise ever done. So that some of these harmonists must certainly be mistaken in their order: and perhaps all of them are. But as their differences are only about particulars of no great moment, and relate chiefly to the placing of a passage here or there, they do not in the least weaken the general chain of the essential story. With this caution their works have been read with much pleasure and improvement by many sensible and well-disposed Christians: who freely exert their own judgment to approve or dislike any of their schemes; for though they are fully convinced of the truth of the Gospel in general, yet they are not obliged to assent to their disposition of the parts.

But how great soever the use of these Harmonies may be, it is not so extensive as one could wish: because the volumes are large and costly, beyond the reach of an ordinary purse; and therefore chiefly confined to the libraries of the learned, and persons in affluent circumstances. I have therefore thought, that it would greatly contribute to the instruction of the lower rank of people, (who stand most in need of some assistance) and that they might reap much more benefit than by reading the Gospels singly; if they were all properly connected into one work, and thrown into a regular series in a small treatise, without any large paraphrase or notes: which may be purchased for a small price, perhaps not much exceeding that of a well-printed English Testament.

With

*With this view, as I have had much leisure this winter by being confined chiefly to the fire-side, I undertook such a performance: and though by reason of my age I could not expect to finish it; yet I thought that what I should do, might be a little motive and specimen to a person of more abilities to proceed with something of the same nature. But God hath been graciously pleased to give me strength and spirits to bring it to a conclusion; which I hope is a favourable omen that it may be of service to those, for whom it is principally intended: and therefore, notwithstanding I had in a manner taken leave of the world at the end of my *Essays on the Creation*, I could not forbear to communicate this *Harmony* to the publick, as I have some opinion of its utility.*

I have chiefly followed that of Dr. Macknight, which I like the best of any I have seen: and yet I do not scruple to vary from it in some particulars. To defend his order I refer the curious to his works: and the few transpositions, that I have made, must answer for themselves. But let it be always remembered, that none of us pretend to be infallible: and therefore, as I have observed, every one is at liberty to make the best use of his own reason and judgment, to adopt or reject this or that scheme, either in whole or in part: and that he is in no danger of being drawn into any fatal error, provided he keeps his faith firmly fixed upon the general truths recorded in the Gospel.

I have likewise ventured to alter in some places the common translation; I hope not for the worse: which may serve till our Governors shall think it a proper time to give us a better; a work much wanted and desired.

I do not know that I have omitted the meaning of one expression, or of any single significant word, that is in any of the Evangelists: but what I have added of my own, either to clear the sense, or to shew the
2 *connection,*

connection, is included in crotchets [as thus]; and these additions must not be considered as Scripture, though I hope they will always agree with, and sometimes serve to explain it. Some words, that are not to be found in the original, I do not call my own; because they are only expletives, and are thrown into fill up the elliptical vacancies, which are common in the Greek language: however they are all distinguished, as in the English Bibles, by the Italick character.

I have given some few short notes to explain a foreign or uncommon term, or for such like necessary purpose: but if any difficulties occur in the matter or substance, every one may do, as they are obliged to do in reading the Gospels by themselves; that is, the learned will look into the criticks and commentators, and the unlearned must apply to persons of known probity and superior knowledge.

I have nothing more to say to the Reader: but only to desire that he will peruse the following sheets with an honest, well-disposed, and unprejudiced heart; and devoutly address himself to God, for the guidance of his Spirit of Truth, to open his understanding that he may understand the Scriptures; and of his Spirit of Grace to regulate his will, that he may receive with meekness the engrafted Word, which is able to save his soul. Which God in his mercy grant.

Amen.

31 MR 64
ERRATA

- P. II. l. 18. put *the* before *Christ*.
 109. last l. read *knew* for *know*.
 149. l. 29. put *him* after *invited*.
 151. l. 1. 8. read *fit* for *set*.
 181. l. 17. blot out *he*.
 227. l. 10. for *wailing* read *vailing*.
 238. l. 5. after *cross* put *and the malefactors*.

THE

THE FOUR GOSPELS

Connected into one regular
HISTORICAL SERIES.

The INTRODUCTION.

LUKE i. 1—4.

BECAUSE many have attempted to compose a narrative of those facts, whereof we are fully persuaded; as they, who were eye-witnesses from the beginning, and ministers of the word, have delivered them unto us: it seemed good to me also, who have diligently traced up all of them to the very first, to write to thee in order, most noble Theophilus, that thou mightest know the certainty of those doctrines, wherein thou hast been [*only*] catechised.

SECTION I.

The Divinity, Humanity, and Office of Jesus Christ. The mission and conception of John Baptist. The vision of Zacharias. John i. 1—5. Mark i. 1. John i. 6—18. Luke i. 5—25.

IN the beginning was the Word; and the Word was with God; and the Word was God. The same was in the beginning with God. All things
B
were

were made by him : and without him there was not any thing that was made. In him was life : and the life was the light of men. And the light shineth in darkness : and the darkness comprehendeth it not.

The beginning of the gospel of Jesus Christ, the son of God. There was a man sent from God, his name John. The same came for a witness, to bear witness concerning the light ; that all men through him might believe. He was not the light : but *was sent* to bear witness of the light. The true light was that, which lighteth every man that cometh into the world.

He was in the world ; and the world was made by him : and the world knew him not. He came to his own ; and his own received him not. But as many as received him, to them he gave power to become the children of God, even to them that believe on his name : who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and tabernacled among us (and we saw his glory, the glory as of the only begotten son of the Father) full of grace and truth. (John bare witness of him [*as we shall see hereafter*] and cried, saying, This is he of whom I spake, He that cometh after me, is preferred before me ; for he was before me.) And of his fulness we have all received : and grace for grace. For the law was given by Moses : grace and truth was by Jesus Christ. No man hath seen God at any time : the only begotten Son, who is in the bosom of the Father, he hath declared him.

In the days of Herod the king of Judea, there was a certain priest named Zacharias, of the course of Abia ; and his wife *was* of the daughters of Aaron, and her name was Elisabeth. And they

they were both righteous before God; walking in all the commandments and ordinances of the Lord blameless. And they had no child; for Elisabeth was barren, and they were both far advanced in years. And it came to pass, that while he executed the priest's office before God in the order of his course; according to the custom of the priesthood, it was his lot to burn incense, going into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared to him an angel of the Lord, standing at the right side of the altar of incense. And when Zacharias saw *him*, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord; and he shall not drink either wine or strong drink: and he shall be filled with the Holy Spirit, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And Zacharias said to the angel, Whereby shall I know this? for I am old, and my wife is far advanced in her age. And the angel answering, said to him, I am Gabriel, that stand in the presence of God; and am sent to speak to thee, and to tell thee these joyful tidings. And behold, thou shalt be dumb, and not able to speak, until the day when these things shall be performed; because thou be-

lievest not my words, which shall be fulfilled in their season. And the people were expecting Zacharias, and wondered that he tarried so long in the Temple. And when he came out, he could not speak to them: and they perceived that he had seen a vision in the Temple; for he made signs to them, and remained dumb. And it came to pass, that when the days of his ministration were ended, he departed to his own house. And after those days Elisabeth his wife conceived, and hid herself five months, saying, For thus hath the Lord done for me in the days, wherein he hath looked upon me to take away my reproach among men.

S E C T. II.

The angel visits Mary. She conceives, and visits Elisabeth. John Baptist born, and circumcised. Zacharias recovers his speech, and prophesies. Luke i. 26—80.

AND in the sixth month [*of Elisabeth's pregnancy*] the angel Gabriel was sent from God to a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the name of the virgin was Mary. And the angel coming to her said, Hail, thou that art highly favoured; the Lord is with thee; blessed art thou among women. But when she saw him, she was perplexed at his speech, and considered what manner of salutation this should be. And the angel said to her; Fear not, Mary; for thou hast found favour with God. For lo, thou shalt conceive in thy womb, and bring forth a son; and shalt call his name Jesus. He shall be great, and shall be called

called the Son of the Most High : and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end. Then said Mary to the angel ; How can this be, since I know not a man ? And the angel answered, and said to her ; The Holy Spirit shall come upon thee, and the power of the Most High shall over-shadow thee : and therefore the Holy One when born, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren : for with God nothing is impossible. And Mary said, Behold the handmaid of the Lord : may it be unto me according to thy word. And the angel departed from her. Then Mary arose in those days, and went into the hill-country with haste, into a city of Juda : and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, as Elisabeth heard the salutation of Mary, the babe leaped in her womb : and Elisabeth was filled with the holy Spirit. And she spake out with a loud voice, and said ; Blessed *art* thou among women ; and blessed *shall be* the fruit of thy womb. And whence *is* this to me, that the mother of my Lord should come to me ? for lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy. And blessed is she that believed, that there shall be a performance of those things, which were told her from the Lord.

And Mary said ; My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour ; because he hath regarded the low estate of his handmaid. For behold, from henceforth all generations shall call me blessed. For he

that is mighty hath done to me great things, and holy is his name. And his mercy is to them that fear him, from generation to generation. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts. He hath deposed potentates from thrones; and exalted those of low degree. The hungry he hath filled with good things; and the rich he hath sent empty away. He hath supported Israel his son, in remembrance of his everlasting mercy; as he spake to our fathers, to Abraham, and to his seed.

And Mary abode with her about three months, and returned to her own house. And Elisabeth's full time came, that she should be delivered; and she brought forth a son. And her neighbours and her relations heard how the Lord had shewed great mercy to her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answering, said, not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name: and they made signs to his father, how he would have him called. And requiring a writing-table, he wrote, saying, His name is John. And they marvelled all. Now his mouth was opened immediately, and his tongue loosed; and he spake and praised God. And fear came upon all that dwelt round about, and these transactions were published throughout all the hill-country of Judea. And all they that heard of *them*, laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias

SECT. 3. *the* EVANGELISTS. 7

rias was filled with the holy Spirit, and prophesied, saying,

Blessed be the Lord God of Israel, for he hath visited and prepared a redemption for his people : and hath raised up an horn of salvation for us, in the house of his servant David ; as he hath spoken for ages by the mouth of his holy prophets ; a salvation from our enemies, and from the hand of all that hate us. To perform the mercy *promised* to our fathers, and to remember his holy covenant : the oath which he sware to our father Abraham ; that he would grant unto us, that we, being delivered from the hand of our enemies, might serve him without fear ; in holiness and righteousness before him, all the days of our life. And thou child shalt be called the Prophet of the Most High : for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation to his people by the remission of their sins, through the tender mercy of our God ; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death ; to guide our feet into the way of peace.

Now the child grew, and waxed strong in spirit, and was in the deserts till his publick appearance to Israel.

S E C T. III.

The Genealogy of Jesus by Joseph : who, being warned by an angel, takes home his wife. Matt. i. 1—25.

THE genealogical table of Jesus Christ, the Son of David, the Son of Abraham. Abraham begat Isaac, and Isaac begat Jacob, and Jacob

cob begat Judas and his brethren, and Judas begat Phares and Zara of Thamar, and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse, and Jesse begat David the King, and David the King begat Solomon of her *that had been the wife of Urias*, and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Afa, and Afa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren about the Babylonish captivity, and after the Babylonish captivity, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob, and Jacob begat Joseph, the husband of Mary; of whom was born Jesus, who is called Christ. Thus all the generations from Abraham to David *are* fourteen generations; and from David to the Babylonish captivity *are* fourteen generations; and from the Babylonish captivity to Christ are fourteen generations.

Now the birth of Jesus Christ was thus. His mother Mary, being espoused to Joseph, was found to be with child by the holy Spirit, before they came together. Then Joseph her husband, being a righteous man, and not willing to expose her publicly, determined to divorce her privately.

SECT. 4. *the* EVANGELISTS. 9

privately. But while he was thinking upon these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take Mary thy wife : for that which is conceived in her is by the holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus [*Saviour*]; for he shall save his people from their sins. (Now all this was done, that what was spoken from the Lord by the prophet might be fulfilled, saying, Behold a virgin shall conceive, and bring forth a son; and they shall call his name Emmanuel; which being interpreted is, God with us). Then Joseph, arising from sleep, did as the angel of the Lord had ordered him, and took to him his wife : and knew her not, till she had brought forth her son the First-born ; and he called his name Jesus.

S E C T. IV.

Cæsar's decree. Jesus born. Angels appear to the shepherds. Jesus circumcised, and presented in the Temple. Luke ii. 1—39.

NOW it came to pass in those days, that there came forth a decree from Augustus Cæsar, That all the land should be enrolled : (which was the first enrollment by Cyrenius [*who was afterwards*] governor of Syria) and all went to be enrolled; every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be enrolled, with Mary his espoused wife, who was big with child. And it happened, that while they were there, the time came that she should

should be delivered : and she brought forth her son the First-born, and wrapped him in swadling clothes, and laid him in a manger ; because there was not room for them in the inn.

And there were shepherds abroad in the field in that country, and keeping the watches of the night over their flock. And behold, an angel of the Lord hovered over them, and the glory of the Lord shone round about them ; and they were greatly terrified. And the angel said unto them, Be not afraid, for lo ! I bring you good tidings of great joy ; which shall be to all people. For this day is born to you, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign to you ; you shall find an infant, wrapped in swadling clothes, lying in a manger : and immediately there was with the angel a multitude of the heavenly host ; praising God, and saying : Glory to God in the highest ; and on earth peace, good-will towards men, And it came to pass, when the angels were gone away from them into heaven, the shepherds said one to another ; Let us go up to Bethlehem, and see this thing, which is come to pass, which the Lord hath made known to us. And they came with speed, and found Mary and Joseph, and the infant lying in a manger. And after they had seen *this*, they published abroad the saying which had been told them concerning this child. And all that heard *them*, wondered at those things which were related to them by the shepherds. But Mary treasured up all these things, revolving *them* in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it had been told unto them.

Now

Now when the eighth day came for circumcising the child, his name was called Jesus, being named by the angel before he was conceived in the womb. And when the days of purification were fulfilled, according to the law of Moses, they brought him to Jerusalem, to present him to the Lord. (As it is written in the law of the Lord : Every male, that openeth the womb, shall be called holy to the Lord.) And to offer a sacrifice according to what is enjoined in the law of the Lord ; a pair of turtle doves, or two young pigeons.

And lo, there was a man in Jerusalem, whose name was Simeon ; and he was a righteous and religious man, expecting the consolation of Israel ; and the holy Spirit was upon him. And it had been revealed to him by the holy Spirit, that he should not see death before he had seen Christ [*the Messiah, the Anointed*] of the Lord. And he came by the Spirit into the Temple, when the parents brought in the child Jesus, to do for him according to the custom of the law. And he took him into his arms, and blessed God, and said ;

Lord, now thou dismissest thy servant in peace according to thy word ; for mine eyes have seen thy salvation. Which thou hast prepared before the face of all people : a light to lighten the Gentiles, and the glory of thy people Israel.

And Joseph and his mother wondered at those words which he spake concerning him [*Jesus*] : and Simeon blessed them, and said unto Mary his mother ; Behold, this child is appointed for the falling and rising again of many in Israel, and for a mark to be spoken against ; that the thoughts of many hearts may be disclosed : and a dart shall pierce even through thy own soul.

And

And there was Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser. She was very far advanced in age, having lived with a husband seven years from her virginity, and was a widow of about fourscore and four years : who never absented herself from the Temple, serving God night and day with fastings and prayers. And she, coming in at that same time, joined likewise in her acknowledgments to the Lord ; and spake concerning him to all that were expecting redemption in Israel.

And when they [*Joseph and Mary*] had performed all things that were according to the law of the Lord, they returned [*after a certain time*] into Galilee, to their city Nazareth.

S E C T. V.

Eastern Magi come to Jerusalem. Joseph sent into Egypt. Herod murders the infants, and dies. Then Joseph returns, and goes to Nazareth ; where Jesus passed the early part of his life. Matt. ii. 1—23. Luke ii. 40—52.

NOW when Jesus was born in Bethlehem of Judea, in the days of Herod the king, so there came wise men from the East to Jerusalem, enquiring ; Where is He that is born King of the Jews ; for we have seen his star in the East, and are come to adore him. Now when Herod the king heard this, he was greatly disturbed, and all Jerusalem with him. And assembling all the chief priests and the scribes of the people, he demanded of them where the Christ [*Messiah*] was to be born. And they said

to him; In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem, in the land of Juda, art by no means the least among the rulers of Juda: for out of thee shall come a Governor, who shall, as a shepherd, guide Israel my people. Then Herod, sending for the wise men privately, enquired of them exactly what time the star appeared. And sending them to Bethlehem, he said, Go, and enquire diligently for the child: and when ye have found him, inform me, that I also may go and adore him. When they had heard the king, they set forward: and behold, the star, which they had seen in the East, went before them, till it came and settled over the place where the child was. And when they saw the star [*settled*] they rejoiced with exceeding great joy. And entering the house, they found the child with Mary his mother: and prostrating themselves, they adored him; and opening their treasures, they presented to him gifts, gold, and frankincense, and myrrh. But being divinely admonished in a dream, not to go back to Herod, they departed into their own country by another way.

Now when they were gone, behold, an angel of the Lord appeared to Joseph in a dream, saying; Arise, take the child and his mother, and flee into Egypt; and remain there till I bring thee notice: for Herod purposes to seek the child, that he may destroy him. Then he arose, and took the child and his mother by night, and went into Egypt; and was there till the death of Herod: that it might be fulfilled which was spoken from the Lord by the prophet, saying, Out of Egypt have I called my son.

Then Herod, finding that he was deluded by the wise men, was exceeding angry: and sent

and slew all the males, that were in Bethlehem and in all the neighbourhood of it, from two years old and under, according to the time, which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying; A voice was heard in Rama: lamentation, and weeping, and great mourning; Rachel bewailing her children, and refusing to be comforted, because they were not.

Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, take the child and his mother, and go into the land of Israel: for they are dead, who sought the child's life. So he arose, and took the child and his mother; and came into the land of Israel. But when he heard that Archelaus reigned in Judea, in the room of his father Herod, he was afraid to go thither: and being divinely warned in a dream, he went away into the parts of Galilee. And he came, and dwelt in a city called Nazareth; that it might be fulfilled, as it had been spoken by the prophets, He shall be called a Nazarene.

And the child grew, and became strong in spirit; filled with wisdom, and the grace of God was upon him. Now his parents went to Jerusalem every year to the feast of the Passover: and when he was twelve years old, they went up to Jerusalem according to the custom of the feast. And having staid their time, and returning home, the child Jesus remained in Jerusalem: and Joseph and his mother knew it not. But supposing him to be in the troop, they went a day's journey: and [*at night*] they sought him among their kindred and acquaintance. And not finding him, they returned to Jerusalem to seek him. And it happened, that upon the third day they

they found him in the Temple : sitting amongst the doctors, both hearing them, and asking them questions. And all who heard him, were surprized at his understanding and answers. And when they [*his parents*] saw him, they were struck with amazement ; and his mother said unto him : Son, why hast thou done thus by us ? lo, thy father and I have sought thee sorrowing. And he said unto them ; Why did ye seek me ? Did ye not know that I must be in my Father's business ? But they did not comprehend what he said unto them. And he went down with them, and came to Nazareth, and was subject unto them : and his mother laid up all these things in her heart. And Jesus increased in wisdom, and stature, and in favour with God and men.

S E C T. VI.

*John the Baptist enters upon his Ministry :
and, after many others, baptizes Jesus.*
Matt. iii. 1—17. Mark i. 2—11. Luke
iii. 1—18, 21, 22.

NOW in the fifteenth year of the reign of Tiberius Cæsar ; Pontius Pilate being governor of Judea ; and Herod being tetrarch of Galilee ; and his brother Philip tetrarch of Iturea, and of the region of Trachonitis ; and Lyfaniæ the tetrarch of Abylene ; Annas and Caiaphas being the high-priests ; the word of God came to John, the son of Zacharias, in the wilderness : and he came into all the country about Jordan ; preaching the baptism of repentance for the remission of sins. As it is written in the prophets ; Behold, I send my messenger before thy face, who shall prepare thy way before thee.

thee. And as it is written in the book of the words of the prophet Isaiah, (for this is he that was spoken of by the prophet Isaiah) saying; The voice of one crying in the wilderness; prepare ye the way of the Lord; make his paths strait. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made strait; and the rough ways shall be made smooth; and all flesh shall see the salvation of God.

And the same John had his raiment and was cloathed with camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. And he did baptize in the wilderness; and preach the Gospel of repentance for the remission of sins. Then went out to him there all the land of Judea, and they of Jerusalem, and all the region round about Jordan; and were all baptized by him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he then said to the multitude, that came forth to be baptized by him; O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance: and begin not to say within yourselves, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. And even now the ax is laid to the root of the tree: therefore every tree, which bringeth not forth good fruit, shall be cut down, and cast into the fire.

Then the people asked him, saying; What therefore shall we do? And he answering, said unto them; He that hath two coats, let him commu-

communicate to him that hath none: and he that hath victuals, let him do likewise.

And *some* publicans also came to be baptized, and said unto him; Master, what must we do? And he said unto them, Exact no more than what is appointed for you.

And the soldiers likewise demanded of him; What must we do? And he said unto them; Do violence to no man; neither accuse any falsely, and be content with your pay.

And the people being in expectation, and all reasoning in their hearts concerning John, whether he was the Christ, or not; John answered, and said unto them all; I indeed baptize you with water unto repentance; but there is One coming after me, who is more powerful than I am; whose shoes I am not worthy to carry, or to stoop down and untie the latchet of them. He shall baptize you with the holy Spirit and with fire. Whose fan is in his hand, and he shall thoroughly cleanse his threshing-floor: and shall gather the wheat into his granary; but the chaff he shall burn with fire unquenchable. With these therefore, and many other exhortations also, he preached to the people.

Now it came to pass in those days, when all [*sorts of*] the people had been baptized, that Jesus came from Nazareth of Galilee to John at Jordan, to be baptized, and was baptized by John in Jordan. But John [*at first*] refused, saying; I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Permit it now: for thus it becometh us to fulfil all righteousness: then he permitted him. And after Jesus was baptized, when he was ascending immediately out of the water, and praying; behold the heavens were opened unto

him, and being cleft asunder, he (John) saw the holy Spirit of God in a bodily form, descending like a dove, and coming upon him. And lo a voice came from the heavens, which said, [*to Jesus*] Thou art, [*to the company*] This is my beloved Son, in whom I am well pleased.

S E C T. VII.

Jesus begins his Ministry. - His pedigree by Mary. Luke iii. 23—38.

NOW Jesus was about thirty years of age, when he began [*his ministry*]; being (as was supposed) the son of Joseph, who was [*by his marriage with Mary*] the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Janna, the son of Joseph, the son of Mattathias, the son of Amos, the son of Naum, the son of Elli, the son of Nagga, the son of Maath, the son of Mattathias, the son of Semei, the son of Joseph, the son of Juda, the son of Joanna, the son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri, the son of Melchi, the son of Addi, the son of Cosam, the son of Elmodam, the son of Er, the son of Jose, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Juda, the son of Joseph, the son of Jonan, the son of Eliakim, the son of Melea, the son of Menan, the son of Mattatha, the son of Nathan, the son of David, the son of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, the son of Aminadab, the son of Aram, the son of Esrom, the son of Phares, the son of Juda, the son of Jacob, the son of Isaac, the son of Abraham, the son of Thara, the son of Nachor, the son of Saruch,
the

the son of Ragau, the son of Phalec, the son of Heber, the son of Sala, the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, the son of Mathufala, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, who was the son of God.

S E C T. VIII.

The Temptation of Jesus in the wilderness.

Matt. iv. 1—11. Mark i. 12, 13. Luke iv. 1—13.

THEN Jesus, being full of the holy Spirit, returned from Jordan, and was immediately led by a forcible impulse of the Spirit into the wilderness, to be tempted by the devil. And he was there in the wilderness with the wild beasts, forty days tempted by the devil: and in those days he did eat nothing. And after he had fasted forty days and forty nights he was hungry. And when the tempter, the devil came to him, he said, If thou be the Son of God, command (one of) these stones to be turned into bread. But Jesus answering said to him; It is written, that man shall not live by bread alone, but by every word which proceedeth from the mouth of God. Then the devil taketh him up to Jerusalem the holy city, and setteth him on a battlement of the Temple, and saith to him; If thou be the Son of God, cast thyself down from hence, for it is written, He shall give his angels charge concerning thee, to keep thee, and bear thee up in their hands, that thou mayst not in any wise hurt thy foot against a stone. And Jesus answering said to him, It is written, Thou shalt not tempt the

the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and shewed him in a moment of time all the kingdoms of the world, and the glory of them. And the devil said to him, I will give thee all these things, all this power and the glory of them : for it is delivered to me, and I give it to whomsoever I will. If therefore thou wilt fall down, and worship me, all shall be thine. But Jesus answering said to him ; Be gone ! get thee behind me, Satan : for it is written, Thou shalt worship the Lord thy God ; and him only shalt thou serve. Now when the devil had ended all the temptation, he left him and departed from him for a season ; and angels came and ministered unto him.

S E C T. IX.

John Baptist's testimony of Jesus. Some Disciples introduced to him. John i. 19—52.

AND this is the testimony of John, when the Jews sent Priests and Levites from Jerusalem to enquire of him ; Who art thou ? And he confessed, and denied not ; but declared, that I am not the Christ. And they asked him ; Who then ? Art thou Elias ? And he said, I am not. Art thou that prophet ? And he answered, No. Then said they unto him ; Who art thou ? *Tell us*, that we may give an answer to those that have sent us : What sayest thou of thyself ? He said : I am the voice of one crying in the wilderness ; Make strait the way of the Lord : as said the prophet Isaiah. And they that were sent were of the Pharisees : and they asked him, and said to him ; Why then dost thou baptize ; if thou art not the Christ, nor Elias, nor that prophet ? John answered them,

them, saying, I baptize with water : but there is One amongst you, whom ye know not. This is He who, coming after me, is preferred before me : the latchet of whose shoes I am not worthy to unloose.

These things happened in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming towards him, and saith ; Behold the Lamb of God, that taketh away the sin of the world. This is He of whom I spake ; After me cometh a Man, who is preferred before me ; for he was before me. And I knew him not : but I am come baptizing with water, that he might be made manifest to Israel. And John testified, saying ; I saw the Spirit descending from heaven, like a dove, and it rested on him. And I knew him not : but He that sent me to baptize with water, the same said to me ; Upon whom thou shalt see the Spirit descending, and remaining upon him ; this is He who is to baptize with the holy Spirit. And I saw, and bare witness, that this is the Son of God.

Again the next day John stood with two of his disciples : and fixing his eyes upon Jesus, as he was walking, saith ; Behold the Lamb of God. And the two disciples, who heard him speak, followed Jesus. But Jesus, turning and seeing them following, saith unto them ; What do ye seek ? They said unto him ; Rabbi, (which being interpreted is, Master) where dost thou abide ? He saith to them, Come and see. They went and saw where he lodged : and stayed with him that day ; for it was about the tenth hour (a).

Andrew,

(a) That is, ten in the morning. For John, in his Gospel, seems to use the Roman method of reckoning the hours of the day : which was from midnight to noon, twelve hours ; and again,

Andrew, the brother of Simon Peter, was one of the two who had heard John, and followed him [*Jesus*]: He first findeth his own brother Simon, and saith to him; We have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus. And Jesus looking earnestly upon him, said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is being interpreted, Peter, *a Rock*.

On the morrow Jesus determined to go into Galilee: and he findeth Philip, and saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him; We have found him, whom Moses in the law and the prophets have described, Jesus of Nazareth, the son of Joseph. And Nathanael saith to him; Can any thing good come from Nazareth? He saith to him; Come and see. Jesus saw Nathanael coming towards him, and saith concerning him; Behold an Israelite indeed, in whom is no guile. Nathanael saith to him; Whence dost thou know me? Jesus answered and said to him; Before Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and said to him; Rabbi, thou art the Son of God: thou art the King of Israel. Jesus answered and said to him; Because
I said

again, twelve from noon to midnight; agreeable to our manner of computation. Whereas the Jews began from sun-setting, and went on till sun-rising: and from thence till sun-setting again. But the night seems to have been divided by them into four parts; the evening, the midnight, the cock-crowing, and the morning. So that as for their hours, the third with them is, in St. John's and our reckoning, nine of the clock in the morning; and their ninth hour is three in the afternoon. This should be remembered, that when we meet with an hour of the day in the Gospels, we should examine, whether it is in St. John, or any other of the Evangelists, and compute accordingly.

I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith to him; Verily, verily, I say to you; Hereafter ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

S E C T. X.

Christ changes water into wine at the marriage in Cana. Goes up to the Passover, and drives the buyers and sellers from the outward court of the Temple. John ii.

I—25.

NOW upon the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also and his disciples were invited to the marriage (feast). And when they wanted wine, the mother of Jesus saith to him; They have no wine. Jesus saith to him; Woman, what hast thou to do with me? my time is not yet come. His mother saith to the servants; Whatsoever he shall bid you, that do. Now there were six stone water-pots, placed according to the purification of the Jews, each of them containing *about* two or three measures. And he saith to them [*the servants*]; Fill the water-pots with water: and they filled them to the very brim. And he saith to them; Draw some now, and carry it to the governor of the feast: and they carried it. As soon as the governor of the feast had tasted the water that was made wine, and knew not whence it was: (though the servants, who drew the water, knew) the governor of the feast calleth to the bridegroom, and saith to him; Every man at the first sets forth good wine [*to his guests*], and when they have drunk

drank freely, then that which is worse: but thou hast reserved the good wine till now. This beginning of miracles Jesus performed in Cana of Galilee, and manifested his glory: and his disciples believed on him.

After this he went down to Capernaum; he, and his mother, and his brethren, and his disciples. But he did not continue there many days; for the Passover of the Jews drew near; and Jesus went up to Jerusalem.

And he found in the Temple those that sold oxen, and sheep, and doves; and the money-changers sitting. And making a scourge of small cords, he drove them all out of the Temple; and the sheep, and the oxen: and he poured out the small money of the bankers, and overthrew their tables: and said to them who sold doves; Take these things from hence; make not my Father's house a house of traffick. And his disciples remembered that it was written; The zeal of thy house hath eaten me up.

Then answered the Jews and said to him; What sign dost thou shew, why thou dost these things? Jesus answered and said unto them; Destroy this Temple; and in three days I will raise it up. Then said the Jews; Forty and six years hath this Temple been building; and wilt thou raise it up in three days? But he spake concerning the Temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this to them: and they believed the Scripture, and the word which he had spoken to them.

Now as he was in Jerusalem in the Passover, during the feast, many believed in his name: seeing his miracles which he performed. However, Jesus did not trust himself to them: for he knew

them all; and did not want that any one should testify concerning man, because he himself knew what was in man.

S E C T. XI.

Nicodemus visits Jesus: who, leaving Jerusalem, goes into the country of Judea. The Baptist gives his last testimony to Christ. John iii. 1—36.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. He came to Jesus by night, and said to him; Rabbi, we know that thou art a Teacher come from God: because no man can perform those miracles which thou dost, unless God be with him. Jesus answered and said to him; Verily, verily, I say to thee; Unless a person be born again, he cannot see the kingdom of God. Nicodemus saith to him; How can a man be born [again] when he is old? Can he enter a second time into his mother's womb, and be born? Jesus answered; Verily, verily, I say to thee; Unless a person be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the Spirit, is Spirit. Wonder not that I said unto thee: You must be born again. The wind bloweth where it will, and thou hearest the sound of it; but thou canst not tell whence it cometh, or whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said; How can these things be? Jesus answered and said to him; Art thou a teacher in Israel, and knowest not these things? Verily, verily, I say to thee,

thee, that we speak what we know, and testify what we have seen; and yet ye receive not our testimony. If I have told you earthly things, and ye believe not: how shall ye believe, if I tell you heavenly? And no man hath ascended into heaven, but he that is descended from heaven; the Son of man, who is in heaven. But as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up: that every believer in him should not perish, but have everlasting life. For God so loved the world, that he gave his Son, the only begotten, that every believer in him should not perish, but have everlasting life. For God did not send his Son into the world, that he might condemn the world; but that the world might be saved by him. He that believeth on him, is not condemned: but he that believeth not, is already condemned, because he hath not believed in the name of the only begotten Son of God. Now this is the condemnation: that light hath come into the world, and men have loved darkness rather than light, because their works are wicked. For every one that doeth evil, hateth the light, and cometh not to the light, lest his works should be reproved. But he that practiseth truth, cometh to the light; that his works may appear that they are wrought in God.

After these *transactions* Jesus and his disciples went [*from Jerusalem*] into the land of Judea: and there he continued with them, and baptized. Now John was also baptizing in Ænon, near to Salem, because there were several waters there: and *people* came, and were baptized. For John was not yet put in prison. Then there arose a dispute between the disciples of John and the Jews, about purification. And they [*John's disciples*]

ciples] came to John, and said to him; Rabbi, he that was with thee beyond Jordan, to whom thou gavest testimony; behold, he baptizeth, and all come to him. John answered and said; A man can receive nothing, unless it be given him from heaven. Ye yourselves are witnesses for me, that I said; I am not the Christ: but that I am sent before him. He that hath the bride, is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth exceedingly at the voice of the bridegroom: this my joy is therefore completed. He must increase: and I must decrease. He that cometh from above, is above all. He that was from the earth, is earthly, and speaketh of the earth: he that cometh from heaven, is above all. And what he hath seen and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony, hath confirmed with his seal that God is true. For he, whom God hath sent, speaketh the words of God: for God gave *him* not the Spirit by measure. The Father loveth the Son; and hath given all things into his hand. He that believeth on the Son, hath everlasting life: and he that believeth not on the Son, shall not see life, but the wrath of God abideth on him.

S E C T. XII.

Jesus, in going from Judea to Galilee, passes through Samaria. Converses with a woman of Sychar, and converts many of the inhabitants. John iv. 1—42.

W H E N therefore the Lord knew, that the Pharisees had heard that Jesus had made and baptized more disciples than John; (though

Jesus himself baptized not, but his disciples) he left Judea, and went again into Galilee. He was obliged to pass thro' Samaria: he cometh then to a city of Samaria called Sychar; near to the piece of ground which Jacob gave to his son Joseph; and Jacob's well was there. Now Jesus, being wearied with his journey, sat then upon the well: and it was about the sixth hour [*in the afternoon*]. There cometh a woman of Samaria to draw water. Jesus saith to her; Give me to drink. (For his disciples were gone into the city to buy some food.) Then saith the woman of Samaria to him; Why dost thou, being a Jew, ask drink of me, who am a woman of Samaria? (For the Jews have no friendly intercourse with the Samaritans) Jesus answered and said to her; If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked him, and he would have given thee living water. The woman saith to him; Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou this living water? Art thou greater than our father Jacob; who gave us this well: and drank of it himself, and his children, and his cattle? Jesus answered and said to her; Every one that drinketh of this water, shall thirst again: but he that drinketh of the water that I shall give him, will never thirst; for the water, that I shall give, will become in him a fountain of water springing up to everlasting life. The woman saith to him; Sir, give me this water, that I may neither thirst, nor come here to draw.

Jesus saith to her; Go, call thy husband, and come hither. The woman answered and said; I have not a husband. Jesus saith to her; Thou hast answered well, that I have not a husband:
for

for thou hast had five husbands ; and he whom thou now hast, is not thy husband : thou hast spoken the truth. The woman saith to him ; Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain : and ye say that in Jerusalem is the place, where we ought to worship. Jesus saith to her ; Woman, believe me, the time is coming, that neither in this mountain, nor in Jerusalem [*preferably to other places*] shall ye worship the Father. Ye worship what ye do not know : we worship what we know ; for salvation is from the Jews. But the time cometh, and now is, that the true worshippers shall worship the Father in spirit and truth : for the Father requireth such worshippers. God is a Spirit : and they that would worship him [*acceptably*], must worship in Spirit and truth. The woman saith to him ; I know that when the Messiah cometh, who is called Christ, he will teach us all things. Jesus saith to her ; I, that speak to thee, am He.

And at this instant his disciples came, and wondered that he discoursed with her : however not one of them said ; What dost thou seek ? or why dost thou talk with her ? The woman then left her water-pot, and went into the city, and saith to the men ; Come, see a man, that hath told me all that ever I did : Is not this the Christ ? They therefore went out of the city, and came to him.

In the mean time his disciples desired him, saying, Master, eat : but he said to them ; I have meat to eat, which ye know not. Then said the disciples to one another ; Hath any one brought to him to eat ? Jesus saith to them ; My meat is, that I may perform the will of Him that sent me, and finish his work. Do ye not say,

that there are yet four months, and harvest cometh? Behold, I say to you; Lift up your eyes, and look upon the fields, for they are already white for the harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal: that he that soweth, and he that reapeth, may rejoice together. Herein is that saying true: that one soweth, and another reapeth. I sent you to reap that which ye had not laboured: others have laboured, and ye are entered upon their labours.

Now many of the Samaritans of that city believed on him upon the word of the woman, declaring, that he hath told me all things whatever I have done. When therefore the Samaritans came to him, they intreated him that he would stay with them: and he tarried there two days. And many believed him upon his own word: and said to the woman; that we no longer believe upon thy report; for we ourselves have heard, and know, that this is indeed the Saviour of the world, the Christ.

S E C T. XIII.

After staying two days in Sychar, Jesus goes to Cana in Galilee; where he cures a nobleman's son that lay sick at Capernaum.
 Luke iii. 19, 20. Matt. iv. 12. Mark i. 14, 15. Luke iv. 14, 15. John iv. 43—54.

HEROD the tetrarch, being reproved by John the Baptist for Herodias his brother Philip's wife, and for all the wicked things which Herod had done, added this last to all the rest;

rest; and he shut up John in prison. Now when Jesus had heard that John was cast into prison, after [*staying in Sychar*] two days, he departed thence, and returned in the power of the Spirit into Galilee: for Jesus himself had testified, that a prophet hath no honour in his own country. And when he was come into Galilee, he preached the Gospel of the kingdom of God, saying, The time is accomplished, and the kingdom of God draweth near: repent ye, and believe the Gospel. His fame spread through all the country round about: and he taught in their synagogues, being glorified of all. For when he was come into Galilee, the Galileans received him, having seen the things that he did at Jerusalem during the feast: for they also went to the feast. Jesus therefore came again to Cana of Galilee, where he had turned the water into wine.

And there was a certain nobleman, whose son was dangerously ill at Capernaum. Having heard that Jesus was come from Judea into Galilee, he went to him, and intreated him that he would come down, and cure his son: for he was just ready to die. Jesus then said to him; Unless you see signs and wonders, you will not believe. The nobleman saith to him; Sir, come down before my child dies. Jesus saith to him; Go home, thy child liveth: and the man believed the word that Jesus spoke to him; and he departed.

Now as he was going down, his servants met him, and told him, saying; Thy son is recovered. He therefore enquired of them at what hour he began to get better: and they said to him, Yesterday at the seventh hour the fever left him. Then the father knew that it was at the

same hour, in which Jesus had said to him, Thy son liveth : and he himself believed, and his whole house.

This is again the second miracle [*in Cana*] which Jesus performed, when he was come out of Judea into Galilee.

S E C T. XIV.

Jesus goes to Nazareth, and is forced to leave it. Luke iv. 16—30.

AND he came to Nazareth, where he had been educated : and as it was usual with him, he went on the Sabbath-day into the Synagogue ; and stood up to read. And the book of the prophet Isaiah was delivered to him : and unrolling the book, he found the place where it was written ; The Spirit of the Lord is upon me for what he hath anointed me. He hath sent me to preach good news to the poor ; to heal those that are broken of heart ; to proclaim deliverance to captives, and sight to the blind ; and to set at liberty those that are bruised ; to declare the acceptable year of the Lord.

And when he had rolled up the book, and given it back to the minister, he sat down : and the eyes of all in the Synagogue were attentively fixed on him. And he began to say to them, that to-day this same Scripture was fulfilled in their ears. And all bare him witness, and were surprised at the graceful words, which proceeded out of his mouth, and said, Is not this the son of Joseph ? And he said to them ; Ye will indeed say to me this proverb ; Physician, heal thyself, and perform, here in thy own country, what *things* we have heard have been done in Capernaum.

naum. And he said, Verily I say to you, that no prophet is accepted in his own country. But in truth I tell you, Many widows were in Israel in the days of Elijah, when the heaven was shut up for three years and six months, so that there was a great famine in all the land: and Elijah was sent to none of them, but to a widow woman at Sarepta *a city* of Sidon. And many lepers were in Israel in the time of the prophet Elisha: yet none of them were cleansed, but Naaman the Syrian. And all that were in the Synagogue, when they heard these things, were filled with indignation: and starting up they thrust him out of the city, and led him to the brow of the hill, on which the city was built, that they might throw him down headlong. But he passing thro' the midst of them went away.

S E C T. XV.

Leaving Nazareth, he settles at Capernaum.

Calls some of his disciples to attend him constantly. Goes about all Galilee. Matt.

iv. 13—23. Mark i. 16—20. Luke

iv. 31, 32.

AND leaving Nazareth, he came and dwelt in Capernaum, a city of Galilee, which is by the sea [*the lake of Gennesareth*], in the confines of Zabulon and Napthali: that it might be fulfilled, what was spoken by the prophet Isaiah, saying; The land of Zabulon, and the land of Napthali, the sea-coast, the country beyond Jordan, Galilee of the Gentiles. The people, who sat in darkness, have seen a great light: and to those
those

those who sat in the region and shadow of death, light hath arisen.

From that time Jesus began to preach, and say; Repent ye, for the kingdom of heaven draweth near: and he taught them on the Sabbath-days; and they were struck with astonishment at his doctrine; for his word was with power.

Now as Jesus was walking by the sea of Galilee, he saw two brethren, Simon, whom he had named Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them; Come after me, and I will make you fishers of men: and leaving their nets immediately, they followed him. And going a little further from thence, he saw two other brethren, James the son of Zebedee, and John his brother: and they were in the ship with their father Zebedee, mending their nets. And presently he called them; and they, immediately leaving their father Zebedee in the ship with the hired servants, went after and followed him.

And Jesus made a tour through all Galilee; teaching in their Synagogues, and preaching the glad tidings of the kingdom, and healing every disease, and every malady among the people. And his fame went into all Syria: and they brought to him all that were indisposed, and were seized with various diseases and pains, and dæmoniacks, and lunaticks, and paralyticks, and he cured them. And great multitudes followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

S E C T. XVI.

Jesus, going up to an elevated spot, preaches a most excellent discourse to his disciples, commonly called his sermon upon the mount.

Matt. v. 1—48.

AND seeing such multitudes, he went up to a mountain: and when he was sat down, his disciples came to him: and he opened his mouth, and taught them, saying;

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they, that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they that are persecuted for the cause of righteousness: for theirs is the kingdom of heaven. Blessed are ye, when they shall revile you, and persecute you, and say all manner of evil of you, falsely, for my sake. Rejoice and be exceeding glad: for great will be your reward in heaven; and thus did they persecute the prophets, that have been before you.

Ye are the salt of the earth: but if the salt be grown insipid, with what can it be salted; it is good for nothing, but to be thrown away, and trodden under foot. Ye are the light of the world. A city that is built upon a hill, cannot be hid. Neither do men light a candle, and put it under a bushel; but in a candlestick, that it may give light to all that are in the house. Let your
light

light so shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I am come to dissolve the law and the prophets : I am not come to dissolve, but to fulfil *them*. For verily I say to you, that till heaven and earth pass away, not one jot or one tittle shall pass away, before all things be done. If any one therefore shall loosen one of the least of these commandments, and shall teach men the same, he shall be called the least in the kingdom of heaven : but whoever shall keep and teach them, the same shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

Ye have heard that it was said to the ancients ; Thou shalt not kill ; and whosoever shall kill, shall be subject to the judgment. But I say to you, that every one, who is angry with his brother without a cause, shall be subject to the judgment : and whosoever shall say to his brother, Raca, shall be subject to the Sanhedrim ; but he that shall say, Thou fool, shall be subject to hell-fire. If therefore thou bring thy gift to the altar, and there rememberest that thy brother hath any complaint against thee : leave there thy gift before the altar, and go, and be first reconciled to thy brother ; and then come and offer thy gift. Agree with thine adversary quickly, even while thou art in the way with him : lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, thou shalt not come out from thence, till thou hast paid the very last farthing.

Ye

Ye have heard that it was said to the ancients ; Thou shalt not commit adultery. But I say to you, that every one, who looketh upon a woman to lust after her, hath already debauched with her in his heart. If then thy right eye cause thee to offend, pluck it out, and cast it from thee. For it is better for thee, that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand cause thee to offend, cut it off, and cast it from thee. For it is better for thee, that one of thy members should perish, and not thy whole body be cast into hell.

It hath been said, that whosoever would put away his wife, let him give her a bill of divorce. But I say to you, That he, who divorceth his wife, except it be upon the account of whoredom, causeth her to commit adultery : and if any one shall marry her that is *thus* divorced, he committeth adultery.

Again, ye have heard that it was said to the ancients ; Thou shalt not forswear thyself : but shalt perform to the Lord thy oaths. But I say to you, Swear not at all. Neither by heaven, for it is the throne of God : neither by the earth, for it is the stool under his feet : neither by Jerusalem, for it is the city of the great King : neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your discourse be yea, yea ; nay, nay : for whatever is more than these cometh of the evil.

Ye have heard that it hath been said ; An eye for an eye, and a tooth for a tooth. However I say to you, Make no opposition to the evil : but if any one shall smite thee on the right cheek, turn to him the other also ; and if any one will sue thee at the law to take thy coat, relinquish to

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him

him thy cloak also; and if any one shall press thee to go a mile, go with him two.

Give to him that asketh thee: and refuse not him that would borrow of thee. Ye have heard that it hath been said; Thou shalt love thy neighbour, and hate thy enemy. But I say to you; Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that insult you and persecute you. That ye may be the children of your heavenly Father: for he maketh his sun to arise upon the evil and the good; and sendeth rain upon the just and unjust. For if ye love them who love you, what reward have ye? do not the publicans the same? And if ye salute your brethren only, what extraordinary thing do ye? do not the publicans the same? But be ye perfect, even as your heavenly Father is perfect.

S E C T. XVII.

The Sermon continued. Matt. vi. 1—34.

TAKE care not to do your alms before men, to be seen by them: for otherwise ye have no reward from your heavenly Father. When therefore you distribute your alms, do not sound a trumpet before you; as the hypocrites do, in the Synagogues, and in the streets, that they may be applauded by men: verily I say to you, they have their reward. But when thou givest alms, let not thy left hand know what thy right hand is doing: that thy alms may be in secret; and thy Father, who seeth in secret, will himself reward thee openly.

When likewise thou prayest, thou shalt not be as the hypocrites: for they love to pray, standing in the Synagogues, and in the corners of the streets, that they may be taken notice of by men.

Verily

Verily I say to you, that they have their reward. But when thou prayest, retire into some private place, and shutting thy door, pray to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee openly. And when ye pray, do not vainly multiply words, like the heathens: for they think that they shall be heard by their much speaking. Be not therefore like to them: for your Father knoweth what you want, before ye ask him. Thus therefore pray ye; Our Father, who art in heaven; hallowed be thy name: Thy kingdom come: Thy will be done on earth, as *it is* in heaven: Give us this day our daily bread: And forgive us our debts, as we forgive our debtors: And bring us not into temptation; but deliver us from the evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. Now if ye forgive men their faults, your heavenly Father will also forgive you: but if ye forgive not men their faults; neither will your heavenly Father forgive your faults.

When likewise ye fast, be not as the hypocrites, with a dismal countenance; for they alter their looks, that they may appear to men to fast: Verily I say to you, that they have their reward. But when thou art fasting, anoint thy head, and wash thy face; that thou mayst not appear to men to fast, but to thy Father, who is in secret: and thy Father, who seeth in secret, will reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust consume; and where thieves break in and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust consume; and where thieves neither break in, nor steal. For where your treasure is, there will your heart also be.

The lamp of the body is the eye; if then thy eye be clear, thy whole body will be enlightened: but if thy eye be indisposed, thy whole body will be darkened. If therefore the light, that *should* be in thee, is darkness; how great is that darkness?

No man can serve two masters: for either he will hate the one, and love the other; or adhere to the one, and neglect the other. Ye cannot serve God and mammon. Wherefore I say to you, Be not anxious about your life; what ye shall eat, or what ye shall drink: nor about your body, what ye shall put on. Is not the life more than food; and the body than raiment? Look on the birds of the air: for they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye much more excellent than they? And can any of you by his anxiety add one cubit to his height? Again, Why are ye anxious about clothing? Consider the flowers of the field, how they grow: they neither labour, nor spin. Yet I say to you, that Solomon in all his glory was not arrayed like one of these. If then God in this manner adorn the herb of the field, which one day flourisheth, and another is cast into the oven; *will* he not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying; what shall we eat, or what shall we drink, or with what shall we be clothed? For the Gentiles earnestly seek after all these things; but your heavenly Father knoweth that ye have occasion for all these things. Seek then, in the first place, the kingdom of God, and his righteousness; and all these things shall be superadded to you. Be not therefore anxious about to-morrow: for the morrow will bring cares enough of its own; the evil of the day is sufficient for it.

S E C T.

S E C T. XVIII.

The Sermon concluded. Matt. vii. 1—29.

JUDGE not, that ye may not be judged : for with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again. And why dost thou observe the splinter that is in thy brother's eye ; when thou dost not consider the beam that is in thy own eye ? Or how canst thou say to thy brother ; Hold, I will pull out the splinter from thy eye : and behold, there is a beam in thy own eye ? Thou hypocrite, first take the beam out of thy own eye : and then wilt thou see clearly to draw the splinter from thy brother's eye.

Give not what is holy to dogs ; neither throw your pearls before swine, lest they trample them under their feet, and turn again, and tear you.

Ask, and it shall be given to you ; seek, and ye shall find ; knock, and it shall be opened to you. For every one, that asketh, receiveth ; and he, that seeketh, findeth ; and to him that knocketh it shall be opened. What man is there among you, if his son should ask him for bread, will he give him a stone ? And if he ask for a fish, will he give him a serpent ? If therefore ye, who are evil, know to give good gifts to your children ; how much rather will your heavenly Father give good things to them that ask him ? Therefore all things whatsoever ye would that men should do to you, do ye in like manner to them : for this is the law and the prophets.

Enter in by the strait gate : for wide is the gate, and broad is the way, which leadeth to destruction ; and they that enter in by it are many.

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Because strait is the gate, and narrow is the way, that leadeth to life; and they who find it are few.

Beware of false prophets, who come to you under the disguise of sheep, but are inwardly ravenous wolves. By their fruits ye may distinguish them. Do men gather grapes from thorns, or figs from thistles? Even so every good tree produceth good fruits: and a bad tree produceth bad fruits. A good tree cannot produce bad *sorts* of fruit; neither can a bad tree produce good *sorts* of fruit. Every tree, that yieldeth not a good fruit, is cut down, and cast into the fire. Wherefore by their fruits ye may distinguish them.

Not every one, that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that performeth the will of my Father, who is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess to them, I never knew you: depart from me, ye that work iniquity.

Therefore every one, that heareth my discourses, and puts them in practice, I will compare to a wise man, who built his house upon a rock. And a violent rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one, that heareth my discourses, and observeth them not, shall be compared to a foolish man, who built his house upon the sand. And a violent rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it.

And

And it happened, that when he had finished this discourse, all that great company was astonished at his doctrine : for he taught them as one that had authority, and not as the Scribes.

S E C T. XIX.

Jesus, coming down from the mount, cleanseth a leper in his way to Capernaum : and as he was going into the city, cures a son or servant of a Centurion. Matt. viii. 1—13.

WHEN he was coming down from the mountain, the great multitudes followed him : and behold a leper came, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus stretched forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith to him, See thou tell no man : but go and shew thyself to the Priest, and offer the gift, which Moses hath commanded, for a testimony to them.

And as Jesus was entering into Capernaum, a Centurion came to him, intreating him, and saying, Lord, my son [*or servant*] lyeth at home paralytick, greatly tormented. And Jesus saith to him, I will come and heal him. And the Centurion answering said, Lord, I am not worthy that thou shouldst come under my roof : but speak the word only, and my son [*or servant*] shall be healed. For I am also a man under authority, and have soldiers under me : and I say to one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. Now when Jesus heard this,

this, he was struck with admiration, and said to those that accompanied him, Verily I say to you, I have not found so great faith in Israel. I say also to you, that many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out to outward darkness: there shall be weeping and gnashing of teeth. And Jesus said to him, Go home, and be it to thee, as thou hast believed: and his son [or servant] was cured at that very time.

S E C T. XX.

When Jesus was in Capernaum, he cured a demoniack in the Synagogue: heals Peter's wife's mother: cures many diseases, and casts out many devils; and then takes another tour thro' Galilee. Matt. viii. 14—17. Mark i. 21—39. Luke iv. 33—44.

AN D they went into Capernaum, and soon after on the Sabbath-day he entered into the Synagogue, and taught, and they were astonished at his doctrine: for he taught them, as one that had authority, and not as the Scribes.

And there was a man in the Synagogue, that had the spirit of an unclean devil; and he cried out with a loud voice, saying, Let us alone. What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him. And the unclean spirit the devil, having thrown him into the midst of the company,

pany, and violently convulsed him, and making a great outcry, came out of him, without doing him any harm. And they were all astonished with great amazement, and spake and enquired among themselves, saying, What is this? What new doctrine is this? What a word is this? For with authority and power he commandeth even the unclean spirits, and they obey him, and come out.

And immediately his fame spread through all the country of Galilee, and into all the neighbouring places.

And he arose presently, and going out of the Synagogue, they went to the house of Simon and Andrew with James and John. And Peter's wife's mother was confined to her bed with a violent fever: and immediately they told him, and intreated him for her. And he, coming and standing over her, took her by the hand, and raised her up, and rebuked the fever; and at that instant the fever left her; and she arose, and ministered unto them.

And when the evening was come, at the setting of the sun, they brought to him all that were disordered with various diseases, and many that were possessed with devils: and the whole city was gathered together at the door. And he laid his hands on every one of them, and healed them: and devils likewise came out of many, crying out and saying, Thou art the Christ, the Son of God. But he rebuked them, and suffered them not to speak: for they knew that he was the Christ. And with his word he cast out the spirits, and healed all the sick; that it might be fulfilled what was spoken by the prophet

phet Isaiah, saying, He himself took our infirmities, and bore our diseases.

Now in the morning he arose very early, when day was coming on, and went out, and departed into a desert place, and there prayed. And Simon, and they that were with him, followed after him: and when they had found him, they said to him, All men seek for thee. The people also sought after him: and coming where he was, they pressed him not to depart from them. But he said to them, I must preach the kingdom of God to other cities also; let us go into the next towns, that I may likewise preach there: for therefore was I sent, and am come abroad. And he preached in the Synagogues throughout all Galilee, and cast out devils.

S E C T. XXI.

A miraculous draught of fishes. Jesus cures another leper. Mark i. 40—45. Luke v. 1—16.

AND [*some time after this*] it came to pass, that when the multitude crowded upon him to hear the word of God, as he was standing by the lake of Gennesareth; he saw two ships stationed in the lake, but the fishermen were gone out of them, and were washing their nets. And entering into one of the ships, which was Simon's, he desired him to put off a little from the land; and he sat down, and taught the people from the ship. And when he had done speaking, he said to Simon, strike out to the deep, and let down your nets for a draught. And Simon an-
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swering said to him, Master, we have laboured all night, and caught nothing: but at thy word I will let down the net. And when they had done so, they enclosed a vast number of fishes; and their net brake. And they beckoned to their partners who were in the other vess'l, to come and assist them: and they came, and filled both ships, so that they were ready to sink. And Peter seeing this, fell down before the knees of Jesus, and said; Depart from me, O Lord, for I am a sinful man. For he and all they that were with him were greatly astonished at the draught of the fishes, which they had taken: and so likewise were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Be not afraid; from this time thou shalt captivate men. And when they had brought their ships to the shore, they left every thing, and followed him.

And it came to pass, that when he was at one of the cities, behold, a man full of leprosy, seeing Jesus, came to him, and kneeling down and *then* prostrating himself, begged of him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus being moved with compassion, stretched forth his hand, and touched him, and said, I will; be thou clean: and immediately, as soon as he had spoken, the leprosy departed from him, and he was cleansed. And giving him a strict charge, he directly sent him away, and said to him; See thou say nothing to any one: but go and shew thyself to the Priest, and offer for thy purification those things which Moses hath commanded, for a testimony to them. But when he went away, he began to publish this matter very much, and to blaze it abroad; and the fame of him was rather spread the further: and great multitudes

titudes came together to hear him, and to be healed of their infirmities; so that he could no longer enter openly into the city, and he withdrew without into desert places for prayer: but they followed him from all parts.

S E C T. XXII.

In crossing the lake, Jesus lays a great storm.

Matt. viii. 18—27. Mark iv. 35—41.

Luke viii. 22—25.

NOW when Jesus saw great multitudes about him, he gave orders to go over to the other side [*of the lake*]. And a certain Scribe came to him and said, Master, I will follow thee wher-ever thou shalt go. And Jesus said to him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said to him, Lord, permit me first to go and bury my father. But Jesus said to him; follow me, and leave the dead to bury their dead.

Now it came to pass, that on a certain day, the same day when the even was come, he went into a ship, and his disciples followed him: and he said to them, Let us pass over to the other side of the lake. And they launched forth; and other little vessels were with him: but they had sent away the great multitude. Now as they sailed he fell asleep. And behold a great storm of wind came down upon the lake, and there was a violent agitation in the sea, insomuch that the ship was now covered with the waves; for they beat into the ship, so that it was full; and they were in the utmost danger. And he was in the hinder part of the ship, asleep upon a pillow: and

and his disciples came to him, and awoke him, saying, Master, Master, carest thou not? Lord save us, we perish. And he said to them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds, and the raging of the water: and said to the sea, Peace, be still; and the wind ceased, and there was a great calm. And he said to them again, Why are ye so fearful? How is it that ye have no faith? Where is your faith? But the men were exceedingly afraid, and were amazed, and said to one another, What manner of man is this? for he commandeth the winds and the water of the sea, and they obey him.

S E C T. XXIII.

Jesus goes over the lake, and cures the dæmoniacks of Gadara; and then crosses the lake back again. Matt. viii. 28—34. ix. 1. Mark v. 1—21. Luke viii. 26—40.

AND they came over to the other side of the sea, and arrived at the country of the Gadarenes or Gergashites, which is over against Galilee. And when he was come out of the ship upon the land, there met him immediately a man of the city (*a*), with an unclean spirit, who had devils for a long time, and wore no cloaths, neither abode in any house, but had his dwelling
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(*a*) Matthew says there were two dæmoniacks: so that Mark and Luke seem to have singled out the one that was the most remarkable, and the most furious; being the person possessed with the legion. Every one therefore, that pleases, may read the text as it is above; or else change the singular into the plural number, by putting TWO for ONE, THEY FOR HE, &c.

among the tombs ; and was so exceeding fierce, that no man could [*safely*] pass by that way. Neither could any one bind him, no not with chains : for he had been often bound with fetters and chains ; and the chains were plucked asunder by him, and the fetters broken in pieces ; neither could any man tame him. And the unclean spirit had oft times seized him, and driven him into these desert places : and he was continually night and day in the mountains, and in the tombs, crying out, and cutting himself with stones. But when he saw Jesus afar off, he ran, and prostrated himself, and worshipped him, and cried with a loud voice and said, What have I to do with thee, Jesus, thou Son of the most high God ? I beseech thee, and adjure thee by God, that thou torment me not : Art thou come hither to torment us before the time ? For he had commanded the unclean spirit ; and said to him, Come out of the man, thou unclean spirit. And Jesus asked him, saying, What is thy name ? And he answered, saying, My name is Legion, for we are many ; because many devils had entered into him. And they intreated him very much, that he would not send them away out of the country ; and command them to go out into the abyfs.

Now there was, at a distance from them, a great herd of many swine feeding at the mountains : and all the devils desired of him, saying, If thou wilt cast us out, send us and suffer us to go into the herd of swine : and immediately Jesus gave them leave, and said to them, Go. And the unclean spirits went out of the man, and entered into the herd of swine : and behold, the whole herd, being about two thousand, ran
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violently down a steep place into the sea, and were suffocated, and perished in the waters.

When they, that fed the swine, had seen what was done, they fled, and told every thing in the city, and in the country; and what had happened to the possessed of the devil: and they went out to see what was done. And when they came to Jesus, and saw the man, that had been possessed with the devil, and had the legion, and out of whom the devils were *now* departed, sitting at the foot of Jesus, and clothed, and in his senses, they were afraid. And they, who had seen *all this*, told them likewise what had been done to the dæmoniack, and how he was restored; and also concerning the swine. And behold, the whole city came out to meet Jesus; and the whole multitude of the country of the Gadarenes, when they saw him, began to desire that he would depart from them out of their coasts: for they were struck with great fear.

He then went up into the ship, and returned back again. But as he was entering into the ship, the dæmoniack, out of whom the devils were departed, begged of him that he might be with him. But Jesus would not permit him; and sent him away, saying, Return, go to thy own house, and to thy own people, and tell them how great things the Lord God hath done for thee, and hath had compassion on thee. And he departed, and began to publish through the whole city, and in Decapolis, what wonderful things Jesus had done for him: and all men were amazed.

And he [*Jesus*] having entered into the ship, passed over: and it came to pass, that when Jesus was come again by ship to the other side, a great multitude gathered to him, and the people received

him joyfully; for they were all waiting for him. And he was [*for some time*] near the sea.

S E C T. XXIV.

Jesus returns again to Capernaum, and cures a paralytick, let down through the roof.

Matt. ix. 1—8. Mark ii. 1—12. Luke v. 17—26.

AND after some days he came again, and entered into his own city Capernaum: and when they heard that he was in the house, many soon gathered together, so that there was no room to receive them, not even about the door; and he preached the Word to them. And it happened on one of those days, as he was teaching, that Pharisees and Doctors of the law were sitting by; who were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was [*present*] to heal them [*that applied for a cure*].

And behold, they come to him bringing a paralytick, who was lying on a couch, and carried by four [*men*]; and they endeavoured to bring him in, and set him before him. But when they could not find by what way they might bring him in, and could not come near because of the crowd; they went upon the top of the house, and removed the covering where he was; and when they had broken it open, they let down by the roof the sick of the palsy, and the couch whereon he lay, into the midst before Jesus. And when he saw their faith, he said to the paralytick, Son, take courage; thy sins, man, are forgiven thee. But some of the Scribes
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and Pharisees, that were sitting there, began to reason in their hearts, and say within themselves, This man blasphemeth : Who is this ? And why doth he thus speak blasphemies ? Who can forgive sins but God alone ? And immediately Jesus, knowing their thoughts, and perceiving in his spirit, that they reasoned thus within themselves, said to them, Why do ye reason thus, and think evil things in your hearts ? For whether is it easier to say to this paralytick, Thy sins be forgiven thee ; or to say, Arise, take up thy couch, and walk ? But that ye may know, that the Son of man hath power on earth to forgive sins ; he saith to the sick of the palsy, Arise, and take up thy couch, and go to thy house. And immediately rising up in their presence, and taking up the couch whereon he lay, he went out before them all, and departed to his own house, glorifying God. And they were all amazed, and glorified God, and were filled with fear, saying, We have seen strange things to-day ; such as we never saw before. The multitude likewise, when they had seen it, wondered, and glorified God, who had given such power to men.

S E C T. XXV.

Matthew called. Some questions of disciples of John about fasting answered. Matt. ix. 9—17. Mark ii. 13—22. Luke v. 27—39.

AND after these things, he went out again towards the sea-side : and all the multitude came to him, and he taught them. And as he passed along he saw a publican, Levi, named also Matthew, the son of Alphaeus, sitting at the

place where he received the custom ; and he said to him, Follow me : and rising up he left all, and followed him. And Levi made a great feast for him in his own house : and it came to pass that as Jesus sat at meat in the house, a great company of publicans and sinners sat also together with Jesus, and his disciples, and others ; for there were many, and they followed him. But when their Scribes and Pharisees saw him eat with publicans and sinners, they murmured, and said to his disciples ; Why do ye eat and drink ? And how is it, that your Master eateth and drinketh with publicans and sinners ? When Jesus heard it, he answering said to them, They that are in health have no occasion for a physician, but they that are sick. I came not to call the righteous, but sinners to repentance : go then, and learn what that meaneth, I will have mercy, and not sacrifice.

Now the disciples of John, and of the Pharisees, used to fast. And they came to him saying, Why do we, the disciples of John and of the Pharisees, fast often, and make prayers : but thy disciples eat and drink, and do not fast ? And Jesus said to them, Can the children of the bride-chamber mourn and fast, while the Bridegroom is with them ? As long as they have the Bridegroom with them, they cannot fast. But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days. And he spake a parable to them : No man putteth a piece of new cloth to an old garment ; because the new maketh a rent, and also the piece, that was put in out of the new to fill it up, agreeth not with the old : and *besides* as it taketh from the old, the rent is made worse. Again, No man putteth new wine into old

old bottles : lest the new wine burst the bottles, so that they break, and the wine is spilled, and the bottles destroyed. But new wine must be put into new bottles ; and both are preserved. And no man, having drank old *wine*, immediately desires new : for he saith, the old is better.

S E C T. XXVI.

Jesus raises to life the daughter of Jairus.

Cures a woman that touched his garment.

Restores sight to two blind men ; and speech to a dumb demoniack. Matt. ix. 18—34.

Matt. v. 22—43. Luke viii. 41—56.

WHILE he was speaking these things to them, behold, one of the rulers of the Synagogue, Jairus by name, came ; and when he saw him, he fell at his feet, and worshipped him, and intreated him to come to his house. For my little daughter, an only daughter about twelve years of age, is at her last extremity and just dead ; I *therefore* earnestly beseech thee to come, and lay thy hands upon her, that she may be healed, and she shall live. And Jesus arose and followed him, as did also his disciples : and as he went, many people accompanied him, and pressed upon him.

And behold, there was a certain woman, who had been troubled with a flux of blood for twelve years, and had suffered many things from many physicians, and had spent all that she had, even all her living upon them, yet could not be healed by any, and was not at all better, but rather grew worse : she having heard of Jesus, came in the crowd behind *him*, and touched the hem

or border of his garment. For she said within herself, If I may but touch his clothes, I shall be cured. And immediately the fountain of her blood was dried up, and the flux stopped, and she felt in her body that she was released from that tormenting disorder. And Jesus, immediately knowing in himself, that virtue had gone out of him, turned him about in the crowd, and said, Who touched my clothes? When all denied, Peter, and the disciples that were with him, said to him, Master, thou seest *how* the multitude throng thee, and press thee, and sayest thou, Who touched me? But Jesus said, Somebody hath touched me; for I perceive that virtue is gone out from me: and he turned about to see her who had done it. Now when the woman saw that she was not concealed, and knowing what was done for her; she came with fear and trembling, and falling down before him, told him the whole truth, and declared to him before all the people, for what cause she had touched him, and how she was instantly cured. Jesus then, having turned about, and seen her, said to her; Courage, daughter, thy faith hath saved thee: go in peace, and be free from thy distemper: and the woman was perfectly recovered from that very hour.

While he was yet speaking [*to the woman*], some came from the ruler of the Synagogue's house, and said to him; Thy daughter is dead; Why dost thou still trouble the Master? Trouble him no more. As soon as Jesus heard the word which was spoken, he answered and said to the ruler of the Synagogue: Be not afraid, only believe, and she shall be recovered. And as he was going into the ruler's house, he suffered no man to follow him, but Peter, and James, and John

John the brother of James, and the father and mother of the child. And all wept and lamented her: and when he was come into the house of the ruler of the Synagogue, he saw the tumult, and the pipers, and all the company weeping, and wailing, and making a great noise. And he said to them, Get away, weep not: Why do ye make such a hubbub and lamentation; the damsel is not dead, but sleepeth? And they derided him, knowing that she was dead. But when he had turned them all out, he taketh the father and the mother of the damsel, and *Peter, and James, and John*, that were with him, and entereth in where the damsel was laid. And he took her by the hand, and called, saying to her, Talitha kumi, which is being interpreted, Damsel (I say to thee) arise. And immediately her spirit came again, and she arose, and walked; for she was of the age of twelve years. And he ordered that something should be given her to eat. And her parents and the rest were wonderfully astonished: and he charged them strictly that they should tell no man what was done. But the fame of it went out into all that country.

And as he was coming away from thence two blind men followed him, crying out, and saying, Have mercy upon us, thou Son of David. And when he was entered into the house, the blind men came to him, and Jesus saith to them, Do ye believe, that I am able to perform this? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it done to you. And their eyes were opened, and Jesus strictly charged them, saying, Take care that no one know it: but they departed and spread his fame over all that country.

And

And as they were going out, behold, they brought to him a man that was dumb, and possessed with a devil: and when the devil was cast out, *he that had been dumb spake.* And the multitudes were amazed, and said, It had never been seen thus in Israel: but the Pharisees said, He casteth out devils by the prince of the devils.

S E C T. XXVII.

Jesus takes another tour tbrough Galilee. Chuses twelve out of his disciples for his apostles. Their names. Matt. ix. 35—38. Mark iii. 13—19. Luke vi. 12—16.

AND Jesus went about all the cities and villages, teaching in their Synagogues, and preaching the Gospel of the kingdom, and healing every disease, and every malady among the people. But when he saw the multitudes, he was moved with compassion for them, because they were faint, and scattered abroad, as sheep which have no shepherd. Then saith he to his disciples, The harvest is indeed great; but the labourers are few. Pray ye therefore to the Lord of the harvest, that he would send forth more labourers into the harvest.

And it came to pass in those days, that he went from *them* to a mountain to pray; and continued all night in prayer to God. And when it was day, he called to him whom he pleased of his disciples: and out of them he chose twelve, whom he ordained and named Apostles, that they should be with him; and that he might send them forth to preach, and to have power to heal diseases, and to cast out devils.

And

And Simon he had surnamed [*Cephas*] Peter ; and James the son of Zebedee ; and John the brother of James ; and to these he added the names, Boanerges, which is, Sons of Thunder ; and Andrew ; and Philip ; and Bartholomew ; and Matthew (Levi) the publican ; and Thomas [*Didymus*] ; and James *the less, the son* of Alphaeus ; and Judas Lebbeus, whose surname was Thaddeus, the brother of [*the last*] James ; and Simon the Canaanite, called Zelotes ; and Judas Iscariot, who was the traitor, and betrayed him.

S E C T. XXVIII.

Jesus comes down from the mount, and preaches a Sermon on the plain. Luke vi.

17—49.

AND coming down with them [*from the mount*] he stood upon the plain. And *there were* a great company of his disciples, and a vast multitude of the people from all Judea, and Jerusalem, and from the sea-coasts of Tyre and Sidon, who came to hear him, and to be cured of their diseases : and they that were troubled with unclean spirits ; and he healed them. And the whole multitude sought to touch him : for power went out from him, and healed them. And lifting up his eyes on his disciples, he said :

Blessed are ye poor ; for yours is the kingdom of God. Blessed are ye that hunger now ; for ye shall be filled. Blessed are ye that weep now ; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you *from them*, and shall reproach you, and cast out your name as evil, for the sake of the Son of man. Rejoice in that day, and leap for joy ;
for

for behold, your reward *shall be* great in heaven : and thus did their fathers behave to the prophets.

But woe to you who are rich ; for ye have received your consolation. Woe to you who are filled ; for ye shall hunger. Woe to you who laugh now ; for ye shall mourn and weep. Woe to you when all men shall speak well of you ; for thus did their fathers to the false prophets.

But I say to you that hear *me* ; Love your enemies : do good to them that hate you : bless them that curse you ; and pray for them that calumniate you : to him that smiteth thee on the cheek, offer the other also ; and from him that taketh away thy mantle, withhold not thy vest also. Give to every one that asketh of thee ; and from him that taketh away what is thine, require it not again. And as ye would that men should do to you, do ye also the like to them. And if ye love those who love you ; what thanks are there for you ? for even sinners love those that love them. And if ye do good to those who do good to you ; what thanks are there for you ? for even sinners do the same. And if ye lend to those from whom ye hope to receive ; what thanks are there for you ? for even sinners lend to sinners, that they may receive an equivalent. But love ye your enemies, and do good, and lend, expecting no return : and your reward will be great, and ye shall be the children of the Most High ; for he is beneficent to the ungrateful, and to the wicked. Be ye therefore merciful, as your Father also is merciful.

Judge not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven : give, and it shall be given to you ; good measure, pressed down, and

and shaken, and running over, shall they give into your lap; for with what measure ye mete, it shall be measured to you again.

And he spake a parable to them; Can the blind guide the blind? Will they not both fall into a ditch? The disciple is not above his Master: but every one that is perfected, shall be as his Master. Why dost thou see the splinter that is in thy brother's eye; when thou perceivest not the beam that is in thy own eye? Or how canst thou say to thy brother; Hold, brother, I will draw out the splinter, that is in thy eye; when thou dost not see the beam that is in thy own eye? Thou hypocrite, first cast out the beam from thy own eye: and then wilt thou see clearly to draw out the splinter that is in thy brother's eye.

Now there is no good tree, that produceth bad fruit: nor a bad tree that produceth good fruit. For every tree is known by its proper fruit: for they do not gather figs from thorns, nor make their vintage from the bramble. A good man out of the good treasure of his heart bringeth forth that which is good: and a wicked man out of the bad treasure of his heart bringeth forth that which is bad; for from the abundance of the heart his mouth speaketh.

Why call ye me Lord, Lord; and do not the things which I say? Every one that cometh to me, and heareth my words, and practiseth; I will shew you to whom he is like. He is like to a man, who, when he was building a house, dug, and sunk, and laid a foundation upon the rock: and when an inundation came, the flood beat violently upon that house, and was not able to shake it; for it was founded upon the rock. But he, that heareth, and doeth not, is like to a
G man,

man, who built a house upon the ground without a foundation : the flood beat violently upon it, and it presently fell ; and great was the ruin of that house.

S E C T. XXIX.

Jesus cures the servant of a Centurion in Capernaum. Luke vii. 1—10.

NOW when he had finished all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurion's servant, who was very much esteemed by him, was very ill and ready to die. And when he heard of Jesus, he sent to him the elders of the Jews, intreating him to come and save his servant. And when they came to Jesus, they earnestly desired him, saying, That he was worthy for whom he should do this : for he loveth our nation, and hath built a Synagogue for us. Jesus then went with them : and when he was not far from the house, the Centurion sent *some* friends to him, saying to him : Lord, trouble not thyself : for I am not worthy that thou shouldst enter under my roof. Wherefore neither did I think myself worthy to come to thee : but say in a word, and my servant shall be healed. For I am also a man placed under authority, and have soldiers under me : and I say to one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. When Jesus heard these things, he marvelled at him : and turning about said to the people who followed him ; I say to you, not even in Israel have I found so great faith. And when they that were sent returned to the house, they found the servant, that had been sick, restored to health.

S E C T.

S E C T. XXX.

*The apostles receive their commission and instructions in Capernaum. Matt. x. 1—42.
Mark iii. 19—21.*

AND they went into a house: and the multitudes came together again, so that they could not so much as eat bread. And they that were with him hearing *them*, went out to appease them; for they said, They are outrageous.

And when he had called to him his twelve disciples, [*whom he had chosen to be apostles*] he gave them power over unclean spirits, to cast them out, and to heal every disease, and every malady. Now the names of the twelve apostles were these: the first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and enter not into any city of the Samaritans: but rather go to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick; cleanse the lepers; raise the dead; cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brags in your purses; nor a scrip for your journey; nor two coats; nor [*more*] shoes; nor [*another*] staff: for the labourer is worthy of his maintenance.

And into whatsoever city or village ye shall enter, enquire who is in it that is worthy, and there remain till ye go from thence. And when ye come into a house, salute it; and if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And if any one shall not receive you, nor hear your words; when ye depart out of that house or city, shake off the dust of your feet. Verily I say to you, it shall be more tolerable for the land of Sodom and Gomorrah, than for that city.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents; and inoffensive as doves. But beware of men: for they shall deliver you up to councils, and shall scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony to them and the Gentiles. But when they deliver you up, take no thought how or what ye shall say: for it shall be given to you at that time what ye shall say. For it is not ye that speak; but the Spirit of your Father, that speaketh in you.

And the brother shall deliver the brother to death; and the father the son; and children shall rise up against their parents, and cause them to be put to death. And ye shall be hated by all men for my name: but he that endureth to the end, the same shall be saved. And when they shall persecute you in one city, fly to another: for verily I say to you, ye shall not finish the cities of Israel, till the Son of Man shall come.

The disciple is not above his teacher; nor the servant above his master: it is sufficient for the disciple, if he can be as his teacher; and the servant as his master. If they have called the master
of

of the house Beelzebub; how much rather *will they so call* his domesticks? Fear them not therefore: for there is nothing hid, that shall not be uncovered; and nothing secret, that shall not be known. What I say to you in the darknes, declare in the light: and what ye hear in the ear, preach upon the house-tops. And fear not them who kill the body; but are not able to kill the soul: but rather fear him, who is able to destroy both soul and body in hell.

Are not two sparrows sold for a farthing? And yet one of them shall not fall to the ground without your Father. And even the hairs of your head are all numbered: therefore fear not; ye are of more value than many sparrows.

Every one that shall confess me before men, him will I also confess before my Father, who is in heaven. And whosoever shall deny me before men, him will I also deny before my Father, who is in heaven. Think not that I am come to send peace on the land: I am not come to send peace, but a sword. For I am come to set a man at variance against his father; and a daughter against her mother; and a daughter-in-law against her mother-in-law: and a man's enemies *shall be* those of his own family. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that doth not take up his cross, and follow after me, is not worthy of me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and

he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And if any one shall give to drink a cup of cold water only to one of these little ones, in the name of a disciple, verily I say to you, he shall by no means lose his reward.

S E C T. XXXI.

From Capernaum Jesus goes to Nain, and raises the son of a widow from the dead.

Matt. xi. 1. Luke vii. 11—17.

AND it came to pass, when Jesus had made an end of giving these orders to his twelve disciples, he departed from thence to teach, and to preach in their cities. And it came to pass the day after, that he went to a city called Nain: and many of his disciples accompanied him, and a great multitude. And as he drew nigh to the gate of the city, behold, a dead man was carrying out, the only son of his mother, and she was a widow: and much company of the city was with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And drawing near he touched the bier, and the bearers stood still: and he said, Young man, I say to thee, arise. And he that had been dead, sat up, and began to speak, and he delivered him to his mother. And fear came on them all, and they glorified God, saying. That a great prophet is risen up amongst us: and that God hath visited his people. And this report of him went forth through all Judea, and through all the country round about.

S E C T.

S E C T. XXXII.

Jesus, when returned to Capernaum, receives messengers from John Baptist. Gives an answer to them, and a character of John. Reproaches some impenitent cities, and invites sinners to come to him. Matt. xi. 2—30. Luke vii. 18—35.

NOW the disciples of John informed him of all these things; and when John had heard in prison the works of Christ, he called to him two of his disciples, and sent them to Jesus, saying to him, Art thou He that should come; or look we for another? When the men were come to him, they said, John Baptist hath sent us to thee, saying, Art thou He that should come; or look we for another? Now at that very time he cured many diseases, and plagues, and evil spirits; and gave sight to many blind persons. Then Jesus answering said to them; Go back, and tell John what things ye have seen and heard: that the blind see; the lame walk; the lepers are cleansed; the deaf hear; the dead are raised; the poor have the gospel preached to them: and blessed is he, whosoever shall not be scandalized at me.

And when the messengers of John were departed, Jesus began to speak to the multitudes of people concerning John; What went ye out into the wilderness to see? a reed shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, they who dress in rich apparel, and live luxuriously, are in king's courts. But what went ye out to see? a prophet? yea, I say unto

unto you, and much more than a prophet. For this is He, of whom it is written, Behold, I send my messenger before thy face; who shall prepare thy way before thee. Verily I say to you, among them that are born of women, there hath not risen a greater prophet than John the Baptist: notwithstanding he, that is least in the kingdom of heaven, is greater than he. And all the people, and the publicans, when they heard him (John) justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected the counsel of God to themselves: being not baptized by him. And from the days of John the Baptist, until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied till John. And if ye will receive it, this is Elias, who was to come. He that hath ears to hear, let him hear.

The Lord also said; To what shall I compare the men of this generation, and to what are they like? They are like to children sitting in the market place, and calling to their companions, and saying to one another; We have piped to you, and ye have not danced: we have mourned to you, and ye have not wept and lamented. For John the Baptist came, neither eating bread, nor drinking wine, and they say he hath a devil. The Son of Man is come eating and drinking, and they say, Behold, a man gluttonous and a winebibber; a friend of publicans and sinners: but wisdom is justified of all her children.

Then he began to upbraid the cities, in which most of his miracles had been performed, because they repented not. Woe to thee, Chorazin: woe to thee, Bethsaida: for if the miracles, which have been done in you, had been done in

Tyre

Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the miracles, which have been done in thee, had been done in Sodom, it would have remained to this day. But I say to you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

At that time Jesus answered and said; I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them to babes: even so, Father, because it seemed good in thy sight. All things are delivered to me by my Father: and no man knoweth the Son, but the Father; neither doth any man know the Father, but the Son, and he to whom the Son will reveal him. Come to me, all ye that labour and are heavy laden, and I will give you ease. Take my yoke upon you, and learn of me; for I am meek, and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burthen is light.

S E C T. XXXIII.

*Jesus dines with a Pharisee in Capernaum.
Is anointed by a woman for the first time.
Luke vii. 36—50.*

AND one of the Pharisees invited him to eat with him: and going to the house of the Pharisee, he sat down to table. And behold, a woman

woman in the city, who was a sinner, knowing that he sat at meat in the Pharisee's house, brought an alabaster box of rich ointment; and standing behind (a) at his feet, she wept, and began to water his feet with her tears; and wiped them with the hairs of her head; and kissed his feet; and anointed them with the precious ointment. But when the Pharisee, who invited him, saw *this*, he spake within himself, saying, This man, if he was a prophet, would know who, and what sort of a woman this is, who toucheth him; for she is a sinner. And Jesus answering said to him; Simon, I have something to say to thee: and he said, Master, say it. A certain creditor had two debtors: one owed five hundred pence, and the other fifty. But as they had nothing to pay, he generously forgave them both: say then, which of these will love him most? And Simon answering said, I suppose that he, to whom he forgave most. He then said to him, Thou hast judged right: and turning towards the woman, he said to Simon, Seest thou this woman? I entered into thy house, thou didst not give me water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou didst not give me a kiss: but she, from the time she came in, hath not ceased to kiss my feet. Thou didst not anoint my head with oil: but she hath anointed my feet with precious ointment. Wherefore I say to thee; Her many sins are forgiven; therefore she loved much: but he, to whom

(a) The Jews, as well as the Romans, lay along at meals upon a sort of a couch, leaning upon one elbow: yet I have used the word *sitting*, because it is more familiar to an English ear. But it must be remembered, that *lying* is the posture always to be understood, when *sitting* at table is mentioned. This explains how the woman came behind Jesus, and stood at his feet.

whom little is forgiven, loveth little. And he said to her; Thy sins are forgiven. And they, that sat at table with him, began to say in themselves; Who is this; who also forgiveth sins? He said then to the woman; Thy faith hath saved thee; depart in peace.

S E C T. XXXIV.

Jesus visits several places in his way to Jerusalem at the feast. Cures an infirm man at the pool of Bethesda: and vindicates himself, and his mission. Luke viii. 1—3. John v. 1—47.

AND it came to pass after this [*or the day after*] that he went through every city and village preaching, and declaring the good tidings of the kingdom of God: and the twelve were with him; and certain women, who had been healed of evil spirits and infirmities: Mary Magdalene, out of whom went seven devils; and Joanna the wife of Chuza, Herod's steward, and Susannah, and many others, who ministered to him with their substance.

After this there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is in Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porticos. In these lay a great number of infirm, blind, lame, withered, waiting for the moving of the water. For at a certain season an angel descended into the pool, and agitated the water: he then, that went in first after the agitation of the water, was recovered from whatever disorder he had been seized. Now there was a

certain man there, who had been under an infirmity for thirty-eight years. Jesus seeing him laid there, and knowing that he had been *in this condition* for a long time, saith to him; Wilt thou be made whole? The impotent man answered him; Sir, I have no man to put me into the pool, when the water is moved: but while I am coming, another goeth in before me. Jesus saith to him; Rise, take up thy couch, and walk. And immediately the man was recovered, and took up his couch, and walked. And on that day was a sabbath: the Jews therefore said to him that was cured; It is a sabbath; it is not lawful for thee to carry thy couch. He answered them; The same that made me whole, said to me; Take up thy couch, and walk. Then they asked him; Who is the man, that said to thee, Take up thy couch, and walk? But he that was cured, knew not who it was: for there being a great company in the place, Jesus had slipped away. Afterwards Jesus findeth him in the temple, and saith to him; Behold, thou art made whole: sin no more, lest a worse thing happen to thee. The man went away, and told the Jews, that Jesus was the person, who had made him whole.

And for this the Jews persecuted Jesus, and sought to put him to death; because he had done these things on a sabbath. But Jesus answered them; My Father worketh until now; and I also work. For this therefore the Jews sought the more to put him to death; because he had not only broken the sabbath: but also *because* he said that God was his Father; making himself equal with God. Jesus therefore answered and said to them; Verily, verily, I say to you, the Son can do nothing of himself, unless he shall see the Father doing it: for what things he

doeth,

doeth, the same in like manner doeth the Son also. For the Father loveth the Son, and sheweth to him all things, which he himself doeth: and greater works than these will he shew to him, that ye may be astonished. For even as the Father raiseth the dead, and giveth them life; so also the Son giveth life to whom he pleases. For neither doth the Father judge any one; but he hath committed all judgment to the Son: that all men should honour the Son, even as they honour the Father: he that honoureth not the Son, honoureth not the Father, who sent him. Verily, verily, I say to you, that he who heareth my word, and believeth on him that sent me, hath everlasting life: and shall not come into condemnation, but is passed from death to life. Verily, verily, I say to you, the time cometh, and now is, that the dead shall hear the voice of the Son of God; and hearing they shall live. For as the Father hath life in himself, so hath he given also to the Son to have life in himself: and he hath given him authority also to execute judgment, because he is the Son of Man. Wonder not at this; for the time will come when all that are in the graves shall hear his voice, and come out of them: they that have done good, to a resurrection of life; and they that have practised evil, to a resurrection of damnation. I can do nothing of myself; as I hear I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me.

If I testify for myself, my testimony is not true. There is another who testifieth for me: and I know that the testimony with which he testifieth for me, is true. Ye sent to John, and he testified to the truth. But I receive not testimony from man: yet I mention these things,
H that

that ye may be saved. He was a burning and a shining light; and ye were willing for a little while to rejoice in his light. But I have a testimony greater than John's: for the works which the Father hath given me to finish, the same works which I do, witness for me, that the Father hath sent me: and the Father, who sent me, himself testifieth for me. Ye have neither heard his voice at any time, nor seen his appearance: and ye have not his word abiding in you; for ye believe not on him, whom he hath sent. Search the Scriptures; for ye think to have eternal life in them: and these are they which testify of me. Yet ye will not come to me, that ye might have life.

I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in the name of my Father, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, who receive honour from each other; and seek not the honour which *is* from God only? Think not that I shall accuse you to the Father: the accuser of you is Moses, in whom ye trust. For had ye believed Moses, ye would believe me; for he wrote concerning me: but if ye believe not his writings; how should ye believe my words?

S E C T. XXXV.

The disciples pluck the ears of corn on a Sabbath. The Pharisees blame them. Jesus excuses them. On another Sabbath restores a withered hand; and then returns into Galilee. Matt. xii. 1—21. Mark ii. 23—28. iii. 1—12. Luke vi. 1—11.

AND it came to pass that about that time, Jesus went on the second Sabbath after the first through the corn-fields: and his disciples were hungry, and began as they went to pluck the ears of corn and did eat, rubbing *them* in *their* hands. And certain of the Pharisees when they saw it, said to them; Why do ye that, which is not lawful to do on the Sabbath-days? The Pharisees said also to him; Behold, thy disciples do that, which is not lawful to do on the Sabbath. And Jesus answering them said; Have ye never read that which David did when he wanted, and was hungry: he and they that were with him? How he went into the house of God, in the days of Abiathar the high-priest; and did take, and eat the shew-bread, and gave also to them that were with him: which was not lawful for him, neither for them to eat; but for the priests alone. Or have ye not read in the law, that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless? And I say to you, that a greater than the temple is here. But if ye had known what this meaneth, I will have mercy, and not sacrifice; ye would not have condemned the innocent. He said to them also, The Sabbath was made for

man; and not man for the Sabbath: so that the Son of Man is Lord even of the Sabbath.

And when he went from thence, it came to pass also that on another Sabbath he entered again into their Synagogue, and taught. And behold, a man was there, who had a withered hand. And the Scribes and Pharisees watched him, whether he would heal on the Sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man who had the withered hand; Rise up, and stand forth in the midst: and he arose, and stood forth. And they asked him, saying; Is it lawful to heal on the Sabbath-day? that they might accuse him. Then said Jesus to them, I will ask you one thing; Is it lawful on the Sabbath-days to do good or to do evil? to save life, or to kill and destroy it? but they were silent. He said likewise to them; What man is there among you, who, if he shall have one sheep fall into a pit on the Sabbath-day, will not lay hold on it, and lift it out? How much then is a man more excellent than a sheep? So that it is lawful to do good on the Sabbath-days. And when he had looked round about upon them them all with indignation, being grieved for the hardness of their hearts; he saith to the man, Stretch forth thy hand: and he stretched it out, and his hand was restored whole, like the other. And they were filled with rage; and the Pharisees went out, and immediately took counsel with the Herodians against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence with his disciples to the sea. And a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and
and

and Sidon, a great multitude, when they had heard what great things he did, came to him : and he healed them all, and charged them that they should not make him known.

And he spoke to his disciples, that a small ship should be ready for him, upon account of the multitude, that they might not crowd in upon him. For he had healed many : so that they who were under any disorders, pushed forward to him, that they might touch him. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God : and he strictly charged them, that they should not make him known. That it might be accomplished, what was spoken by the prophet Isaiah, saying, Behold, my servant, whom I have chosen ; my beloved, in whom I am well pleased : I will put my Spirit upon him ; and he shall declare judgment to the Gentiles. He shall not contend, nor exclaim, neither shall any one hear his voice in the streets. He shall not break a bruised reed ; nor extinguish the smoking flax ; till he send forth judgment to victory : and in his name shall the Gentiles trust.

S E C T. XXXVI.

In Capernaum Jesus cures another demoniack. The Pharisees a second time ascribe his miracles to Beelzebub. They require a sign for the first time. The sign of the prophet Jonas promised for the first time. His mother and brethren visit him. Matt. xii. 22—50. Mark iii. 22—35.

THEN was brought to him one possessed with a devil, blind and dumb: and he healed him, so that the blind and dumb both spake and saw. And all the people were amazed, and said; Is not this the son of David? But when the Pharisees and the Scribes, who came down from Jerusalem, heard it, they said; This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. And Jesus knowing their thoughts, called them to him, and said to them in parables, How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation, and cannot be established: and every city or house divided against itself, cannot subsist. If then Satan rise up against himself, and be divided, and cast out Satan; he is divided against himself: how therefore shall his kingdom stand? It cannot stand, but hath an end. And if I by Beelzebub cast out devils; by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come to you. Otherwise, how can one enter into a strong man's house, and spoil his goods? He cannot *do it*, unless he first binds the strong man; and then he may

may spoil his house. He that is not with me, is against me : and he that gathereth not with me, scattereth abroad. Wherefore I say to you, all manner of sins shall be forgiven to the sons of men, and all blasphemies with which they shall blaspheme ; but the blasphemy of the Holy Spirit shall not be forgiven to men. For he that shall blaspheme against the Holy Spirit, hath never forgiveness ; but is obnoxious to eternal damnation. And whosoever speaketh a word against the Son of Man, it shall be forgiven him ; but whosoever speaketh against the Holy Spirit, it shall never be forgiven him, either in this world, or in that to come. *And this*, because they said he had an impure spirit.

Either make the tree good, and its fruit good : or else make the tree bad, and its fruit bad ; for the tree is known by the fruit. O generation of vipers : how can ye, being evil, speak good things ? For out of the abundance of the heart the mouth speaketh. A good man from the good treasure of the heart, bringeth forth good things : and an evil man from the evil treasure, bringeth forth evil things. But I say to you ; That for every idle word, which men shall speak, they shall give an account at the day of judgment : for by thy words thou shalt be justified ; and by thy words thou shalt be condemned.

Then certain of the Scribes and Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said to them ; A wicked and adulterous generation seeketh after a sign : and no sign shall be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the belly of a great fish : so shall the Son of Man be three days and three nights in the heart of the earth. The men
of

of Nineveh shall arise at the judgment with this generation, and shall condemn it : because they repented at the preaching of Jonas ; and behold, a greater than Jonas is here. The queen of the South shall be raised up in the judgment with this generation, and shall condemn it : for she came from the furthest parts of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here.

When the unclean spirit is come out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return to my house, from whence I came out : and when he is come, he findeth it empty, swept, and garnished. Then he goeth, and taketh with himself seven other spirits, more wicked than himself ; and they enter in, and dwell there : and the last state of that man is worse than the first. Thus also shall it be to this wicked generation.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, and sent in to call him, desiring to speak with him. And a great company sat round him : and they told him ; Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered, and said to him that told him ; Who is my mother ? and who are my brethren ? And he looked round on them, who sat about him, and stretching forth his hand toward his disciples said, Behold my mother, and my brethren : for whosoever shall do the will of God my heavenly Father ; the same is my brother, and sister, and mother.

S E C T. XXXVII.

Jesus preaches in parables at the sea of Galilee. The parable of the sower. The interpretation of it. The parable of the lighted lamp. Matt. xiii. 1—23. Mark iv. 1—25. Luke viii. 4—18.

THE same day Jesus went from the house, and sat by the sea-side, and began again to teach there. And great multitudes of people were come to him out of every city, and were gathered together; so that he went up into a ship, and sat in the sea, and the whole multitude stood by the sea on the shore. And he taught them many things by parables; and said to them in his doctrine by a parable:

Listen. Behold, a sower went forth to sow his seed. And it came to pass, as he sowed, some fell by the way-side; and it was trodden under foot, and the fowls of the air came, and devoured it. And some fell upon stony places upon a rock, where it had not much earth: and immediately it sprang up, because it had no depth of soil. And as soon as it was sprung up, and the sun arose, it was scorched, and withered away, because it had no root, and wanted moisture. And some fell among thorns, and the thorns grew up with it, and choked it; and it yielded no fruit. And the rest fell on good land, and produced fruit which sprang up and increased, and yielded, some thirty, some sixty, and some an hundred-fold. And when he had said these things, he cried out, and said to them; He that hath ears to hear, let him hear.

And

And when he was alone, [*at some distance from the multitude*] the disciples that were about him with the twelve came to him, and asked of him the parable; and said to him, Why speakest thou to them in parables? He answered, and said to them; Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not granted; for to others that are without, all these things are done in parables. For to every one that hath shall be given, and he shall have more abundance: but from him that hath not, even that, which he hath, shall be taken away. Therefore I speak to them in parables: that seeing they may see, but not see, so as to perceive; and hearing they may hear, but not hear, so as to understand; if peradventure they should be converted, and *their* sins forgiven them. And in them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed: lest at any time they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart; and should be converted, and I should heal them. But blessed *are* your eyes, for they see; and your ears, for they hear. For verily I say to you, that many prophets and righteous men have desired to see those things, which ye see, and have not seen *them*: and to hear those things, which ye hear, and have not heard *them*.

And he said to them; Know ye not this parable? and how then will ye know all parables? Hear ye therefore the parable of the sower. Now the parable is this. The seed, which the sower soweth, is the word of God. And these are they

they by the way-side: when any one heareth the word of the kingdom, and understandeth it not; then cometh immediately Satan, the wicked one, and catcheth away the word, which was sown in his heart, lest he should believe and be saved. This is he that received seed by the way-side. And these are they likewise, which received the seed on stony ground, *or* on a rock: who, when they have heard the word, immediately receive it with joy: but have no root in themselves, and so believe and endure for a little time; for when tribulation or persecution ariseth because of the word, they are presently offended, and in time of temptation fall away. And these are they which received seed, or were sown, or fell among thorns: such as hear the word, and go out; and the cares of this world, and the deceitfulness of riches, and the pleasures of life, and the lusts of other things entering in, choke the word; and it becometh unfruitful, and bringeth no fruit to perfection. And these are they, who received the seed that was sown in good land: such as hear the word, and understand, and receive, and keep it in an honest and good heart; and bring forth fruit with patience, some thirty, some sixty, and some an hundred fold.

And he said to them; Is a candle brought to be put under a bushel, or under a bed; and not to be placed upon a candlestick? No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but placeth it upon a candlestick; that all who come in may see the light. For there is nothing hid, which shall not be made manifest: neither was any thing kept secret, but that it should be known and published. If any man have ears to hear, let him hear. And he said to them, Take heed what

and how ye hear : with what measure ye mete, it shall be measured to you ; and to you that hear, more shall be added. For to him that hath, shall be given : and from him that hath not, shall be taken even that which he hath, or seemeth to have.

S E C T. XXXVIII.

Jesus proceeds to teach the people by parables.

Of the tares. Of the imperceptible growth of seed. Of the mustard-seed. Of the leaven. Then his mother comes to him a second time. Matt. xiii. 24—35. Mark iv. 26—34. Luke viii. 19—21.

HE proposed another parable to them, saying, The kingdom of heaven may be compared to a man, who sowed good seed in his field : but while men slept, his enemy came, and sowed tares among the wheat, and went away. So that when the blade sprung up, and was producing fruit, then appeared also the tares. So the servants of the householder came, and said to him ; Sir, didst not thou sow good seed in thy field ? from whence then hath it tares ? He said to them ; Some malicious person hath done this. The servants said to him ; Wilt thou then that we go, and gather them up ? But he said, No : lest while ye gather up the tares, ye root up also the wheat with them. Suffer them both to grow together till the harvest : and in the time of the harvest I will say to the reapers ; Gather ye together first the tares, and bind them in bundles, that they may be burnt ; but gather the wheat into my barn.

And

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep and rise night and day; and the seed should spring and grow up, he knoweth not how. For the earth spontaneously bringeth on the fruit: first the blade, then the ear, after that the full grain in the ear. But when the corn is ripe, immediately he sendeth in the sickle, because the harvest is come.

And he said, To what shall we compare the kingdom of God? and in what kind of parable shall we propose it? Then he gave out *this* other parable to them. The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which indeed, when it is sown in the earth, is the least of all seeds, that are in the earth. But when it is sown, it groweth up, and is the greatest among herbs: for it becometh a tree, and shooteth out great branches; so that the fowls of the air come and lodge in the branches under the shadow of it.

Another parable spake he to them; The kingdom of heaven is like to leaven, which a woman took, and covered it up in three measures of meal, till the whole was leavened.

All these things Jesus spoke to the multitude in parables; and with many such parables he preached the word to them, as they were able to hear *it*: but without a parable he did not speak to them. That it might be fulfilled, which was spoken by the prophet saying; I will open my mouth in parables: I will proclaim things, which have been kept secret from the foundation of the world.

Then came to him his mother and his brethren: but they could not come near him for the crowd. And it was told him saying, Thy mother

and thy brethren stand without, desiring to see thee. And he answered and said to them; My mother and my brethren are these, who hear the word of God and do it.

S E C T. XXXIX.

Jesus goes back to Capernaum. Explains the parable of the tares. The parable of hidden treasure; of a merchant seeking precious pearls; of a net cast into the sea; and of the householder bringing out things new and old. Matt. xiii. 36—52. Mark iv. 34.

THEN Jesus sent the multitude away, and went into the house: and when they were in private, he expounded all things to his disciples. And they came to him, saying, Explain to us the parable of the tares in the field. He answered and said to them; He that soweth the good seed, is the Son of Man. The field is the world. The good seed are the children of the kingdom: but the tares are the children of the wicked one. The enemy that soweth them, is the devil. The harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burnt in the fire: so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all offences, and them who commit iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine out, as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.

Again, the kingdom of heaven is like to a treasure hid in a field: which, when a man hath found, he concealeth; and for joy of it goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like to a man, who is a merchant looking out for precious pearls: who, when he had found one pearl of great price, went, and sold all that he had, and bought it.

Again, the kingdom of heaven is like to a net, that was cast into the sea and gathered of every kind. Which they drew to shore when it was full: and sat down, and collected the good into vessels; but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and separate the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth.

Jesus saith to them; Have ye understood all these things? They say to him, Yes, Lord. Then said he to them, Therefore every Scribe, who is instructed to the kingdom of heaven, is like to a man that is an householder, who bringeth forth out of his treasure things new and old.

S E C T. XL.

Jesus goes to Nazareth, and soon leaves it. Takes another tour, and sends out his apostles. Matt. xiii. 53—58. Mark vi. 1—13. Luke ix. 1—6.

AND it came to pass that when Jesus had finished these parables, he departed thence, and went to his own country: and his disciples

followed him. And when he was come to his own country, and the Sabbath-day was come, he began to teach them in their Synagogue: so that many who heard him were astonished, saying; Whence hath this man this wisdom that is given to him, and such mighty works which are wrought by his hands? Is not this the carpenter? the son of the carpenter? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas; and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said to them; A prophet is not without honour, except in his own country, and among his own relations, and in his own house. And he could not, and did not perform many mighty works there, because of their unbelief: except that he laid his hands upon a few sick, and healed *them*. And he wondered at their unbelief, and went round about the villages teaching.

Then he called his twelve disciples together, and began to send them out by two and two: and gave them power and authority over all devils, and impure spirits, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick. And he said to them; Take nothing for your journey, but one staff; neither staves, nor scrip, nor bread, nor money in your girdles; neither have two coats apiece: but be shod with sandals, and put not on two coats. And he said to them; In any place when ye enter into a house, there abide till ye depart from thence. And if any shall not receive you, nor hear you; when ye depart thence, shake off even the dust under your feet for a testimony against them. Verily I say to you; it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than

than for that city. And they departed, and went through the towns, preaching the gospel, that men should repent: and they cast out many devils, and anointed with oil many that were sick, healing them every where.

S E C T. XLI.

John Baptist beheaded by Herod. Matt. xiv.

1—11. Mark vi. 14—29. Luke ix.
7—9.

NOW at that time king Herod the tetrarch heard of the fame of Jesus, and of all that was done by him; for his name was spread abroad. And he was perplexed, because it was said by some, that John was risen from the dead; and by some, that Elias had appeared; and by others, that one of the old prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him: and said to his servants, This is John the Baptist, he is risen from the dead: and therefore mighty works do shew forth themselves in him. Others *still* said, that it is Elias: and others said, that it is a prophet, or as one of the prophets. But when Herod heard *them* he said *again*, It is *certainly* John whom I beheaded: he is risen from the dead.

For Herod himself had sent forth, and apprehended John, and bound him, and put him in prison upon account of Herodias, his brother Philip's wife: for he had married her; and John had said to Herod; It is not lawful for thee to have thy brother's wife. For this cause Herodias had a strong resentment against him, and

would have put him to death, but she could not : for Herod feared John, knowing him to be a just and holy man ; and observed him, and when he heard him, did many things, and heard him with pleasure. And *afterwards* when he was willing to put him to death, he was afraid of the multitude, because they took him for a prophet.

But a convenient day being come, when Herod on his birth-day made a supper for his lords, chief captains, and the principal persons of Galilee, the daughter of the said Herodias came in, and danced before them ; and pleased Herod, and them that sat with him. The king said to the damsel ; Ask of me whatsoever thou wilt, and I will give it thee. And he sware to her, and promised with an oath, whatsoever thou shalt ask of me, I will give it thee, even to the half of my kingdom. And she went out, and said to her mother ; What shall I ask ? And she said ; the head of John the Baptist. And she, being præmonished by her mother, immediately came in with haste to the king, and asked saying, I desire that thou wilt presently give me in a dish the head of John the Baptist. And the king was exceedingly sorry ; yet for his oath's sake, and out of regard to them, who sat with him, he would not reject her ; and he commanded it to be given her. And the king sent directly one of his guards, and commanded him to bring the head of John : and he went, and beheaded him in the prison ; and his head was brought in a dish, and given to the damsel ; and she carried it, and gave it to her mother.

And when his disciples heard *of it*, they came, and carried away his corpse, and laid it in a sepulchre.

S E C T. XLII.

The apostles return to Capernaum. Jesus goes over the lake; and for the first time feeds a multitude by miracle. Matt. xiv. 12—21. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13.

HIS (*John's*) disciples buried the body, and went, and told Jesus: and when Jesus heard of it, he departed thence. And the apostles, being returned, gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught. And he said to them, Come ye yourselves privately to a desert place, and rest a little: for there were so many coming and going, that they had not an opportunity of eating bread. After these things Jesus took them, and they departed thence, and went privately by ship over the sea of Galilee, which is *the sea* of Tiberias, into a desert place, belonging to the city called Bethsaida. And the people saw them departing; and many knew it, and the *rest*, when they heard of it, followed him. For a great multitude attended him, because they had seen his miracles, which he performed upon them that were diseased: and they ran afoot thither out of all cities, and outwent them, and came together to him.

And when Jesus came out of *the ship*, he saw a great multitude of much people, and was moved with compassion for them, because they were as sheep not having a shepherd: and he received them and began to teach them many things, and to speak to them of the kingdom of God; and he healed all that wanted healing.

And

And Jesus went up to a mountain, and sat there with his disciples. And the passover, a feast of the Jews, was near. And when the evening came, that the day was far spent, and began to wear away; his disciples, the twelve, came to him, saying, This is a desert place, and the day is far advanced: dismiss the multitudes, that they may go into the towns and villages round about, and buy themselves bread and victuals, for they have nothing to eat. But Jesus said to them, They need not depart: give ye them to eat. Jesus then, lifting up his eyes, and seeing a great company come to him, saith to Philip; Whence shall we buy bread, that these may eat? And this he said to prove him, for he himself knew what he intended to do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may have a little. And they said to him; Shall we go, and buy two hundred pennyworth of bread, and give them to eat? And he saith to them; How many loaves have ye? go, and see. And when they knew, they say; Five, and two fishes. One of his disciples, Andrew, Simon Peter's brother, said to him, There is a lad here, who hath five barley loaves and two small fishes: but (we have no more) what are they among so many? He said, Bring them hither to me. And he commanded the multitude to sit down on the green grass; (now there was much grass in the place) and he said to his disciples; Make them all sit down by companies. And they did so, and made them all sit down in ranks by hundreds and by fifties; so the men sat down, in number about five thousand. And when Jesus had taken the five loaves, and the two fishes, he looked up to heaven: and when he had given thanks, he blessed them,

them, and brake the loaves, and distributed to his disciples to set before the multitude that were set down; and likewise the two fishes divided he among them all; and the disciples *gave them* to the multitude, as much as they would have. And they did all eat, and were filled: and when they were filled, he said to his disciples; Gather up the fragments which remain, that nothing may be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves and the two fishes, which remained over and above to them that had eaten. And they that had eaten, were about five thousand men, besides women and children.

S E C T. XLIII.

Jesus dismisses the multitude, that would have made him a king. Sends his disciples in a ship for Bethsaida: but by a storm they were carried towards Capernaum. He walks upon the sea in the storm; and makes Peter do the same. Matt. xiv. 22—34. Mark vi. 45—53. John vi. 14—21.

THEN those men, when they had seen the miracle, which Jesus performed, said; This is indeed that prophet, who was to come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he immediately obliged his disciples to get into a ship, and to go before him to the other side for Bethsaida; while he sent the multitudes away. And when evening was come,
 his

his disciples went down to the sea, and entered into a ship, and went over the sea towards Capernaum. And when he had sent them *all* away, he went up again by himself into a mountain to pray; and he was there alone. And when the evening was so far advanced that it was dark, the ship was in the midst of the sea: and the sea arose by reason of a great wind that blew, and the ship was tossed by the waves. So when they had rowed about five and twenty or thirty furlongs, in the fourth watch of the night, Jesus saw them toiling in rowing, for the wind was contrary to them; and he cometh to them walking on the sea, and drawing nigh to the ship, and would have passed by them. But when they saw him walking upon the sea, they were afraid, supposing and saying, It is a spirit; and they cried out for fear: for they all saw him, and were troubled. But he talked with them, and saith to them, Take courage; it is I, be not afraid. Then Peter answered him and said; Lord, if it be thou, command me to come to thee upon the water. And he said to him, Come. And when Peter was come down from the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid, and beginning to sink, he cried, Lord, save me. And immediately Jesus stretched forth a hand, and caught him, and said to him, O thou of little faith, why didst thou doubt? Then they went up into the ship, and they willingly received him: and the wind ceased, and immediately the ship was at the land, whither they went. And they were greatly amazed in themselves beyond measure, and wondered: for they did not think of the loaves, because their heart was stupified. Then they that were in the ship came, and worshipped

shipped him, saying, Of a truth, thou art the Son of God. And having passed over they arrived at the land of Gennesareth, and drew to the shore.

S E C T. XLIV.

The sermon and conversation of Jesus in the Synagogue at Capernaum. John vi. 22—71.

THE day following [*the miracle of the loaves*] when the people, who stood on the other side of the sea, saw that no other boat was there, but that one into which his disciples had entered; and that Jesus did not go with his disciples into the boat, but that his disciples were gone away alone. (Howbeit there came other boats from Tiberias, near to the place where they had eaten bread, after the Lord had given thanks.) When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither? Jesus answered them and said; Verily, verily, I say to you, ye seek me, not because ye saw the miracles: but because ye did eat of the loaves, and were filled.

Labour not for the meat, which perisheth: but for that meat, which endureth to everlasting life; which the Son of Man shall give to you; for Him hath God the Father sealed. Then said they to him; What can we do, that we may work the works of God? Jesus answered and said to them; This is the work of God, that ye should

should believe on him, whom he hath sent. Then they said to him; What sign therefore dost thou shew, that we may see and believe thee? What dost thou work? Our fathers did eat bread in the wilderness, as it is written; He gave them bread from heaven to eat. Then Jesus said to them; Verily, verily, I say to you; Moses did not give you the bread from heaven: but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. Then said they to him; Lord, always give us this bread. And Jesus said to them; I am the bread of life: he that cometh to me, shall never hunger; and he that believeth on me, shall never thirst. But I have said to you, that ye have even seen me, and believe not. All that the Father giveth me, will come to me: and him that cometh to me, I will by no means cast out. For I came down from the Father, not that I might do my own will; but the will of him, that sent me. And this is the will of the Father, that sent me, that of all which he hath given me, I should lose none: but should raise it up at the last day. This likewise is the will of him that sent me, that every one, who seeth the Son and believeth on him, may have everlasting life: and I will raise him up at the last day.

The Jews then murmured about him, because he said, I am the bread, that came down from heaven: and they said; Is not this Jesus, the son of Joseph, whose father and mother we know? How then can he say, That I came down from heaven? Jesus therefore answered and said to them; Murmur not among yourselves. No man can come to me, unless the Father, who sent me, draw him; and I will raise him up at the

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the last day. It is written in the prophets; And they shall be all taught by God. Therefore every one, who hath heard and learnt from God, cometh to me. Not that any one hath seen the Father, except He who is from the Father: The hath seen the Father.

Verily, verily, I say to you; he that believeth on me, hath everlasting life. I am the bread of life. Your fathers did eat the manna in the wilderness, and died: this is the bread, which cometh down from heaven; that any one may eat of it, and not die. I am the living bread, which came down from heaven: if any one eat of this bread, he shall live for ever: and the bread, which I will give, is my flesh; which I shall give for the life of the world.

The Jews therefore disputed among themselves; saying, How can this man give us his flesh to eat? Then Jesus said to them, Verily, verily, I say to you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have not life in you. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, shall live by me. This is the bread which came down from heaven: not as your fathers did eat the manna, and died; he that eateth this bread, shall live for ever.

He spoke these words in the Synagogue, as he taught at Capernaum: Many therefore of his disciples, who heard him, said; This is a difficult saying, who can hear it? But Jesus, knowing in himself, that his disciples murmured about it, said to them, Doth this offend you? *What* therefore if ye shall see the Son of Man ascend where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words,

which I speak to you, are spirit, and life. But there are some of you who do not believe: (for from the beginning Jesus knew who they were that did not believe; and who it was that should betray him.) He said likewise, For this reason I said to you, that no man can come to me, unless it be granted to him by my Father.

From that time many of his disciples went back, and walked no longer with him. Therefore said Jesus to the twelve; Will ye also go away? Then Simon Peter answered him; Lord, to whom shall we go; thou hast the words of eternal life? And we believe and know that thou art the Christ, the Son of the living God. Jesus answered them; Have not I chosen you the twelve: but one of you is a devil. And he meant Judas Iscariot, *the son* of Simon: for he would betray him, being one of the twelve.

S E C T. XLV.

Jesus cures several at Capernaum, and in the country as he travelled, probably to Jerusalem at the Passover. See John vi. 4. He returns again to Galilee, and disputes with the Pharisees about washing of hands and cups. Matt. xiv. 34, 35. xv. 1—20. Mark vi. 54—56. vii. 1—23. John vii. 1.

WHEN they (*Jesus and his disciples*) had come out of the ship, the men of that place presently knew him, and they ran, and sent out through that whole region round about: and began to carry about in beds those that were sick, where they heard he was; and brought to him

him all that were diseased. And wherever he entered [*in his journey, probably to Jerusalem*] into villages, or cities, or country, they laid the infirm in the streets ; and intreated him that they might touch, if it were but the border of his garment : and as many as touched him were made perfectly whole.

And after these things Jesus walked in Galilee : for he would not walk in Jewry, because the Jews [*the great men in Jerusalem*] sought to kill him. Then came together to him the Pharisees, and certain of the Scribes of Jerusalem, who came from thence. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashed) hands, they found fault. (For the Pharisees, and all the Jews, except they wash *their* hands often, eat not, holding the tradition of the elders : and *when they come* from the market, except they wash, they eat not. And there are many other things, which they have received to hold : *as* the washing of cups, and pots, and of brazen vessels, and of tables.) Then the Pharisees and Scribes asked him ; Why walk not thy disciples according to the tradition of the elders, but transgress it, and eat with unwashed hands ? And he answered and said to them ; Why do ye also transgress the commandment of God by your own tradition ? Ye fairly reject the commandment of God, that ye may keep your own tradition. For God commanded by Moses, saying, Honour thy father, and thy mother : and he that curseth father, or mother, let him die the death. But ye say, If any man whatsoever shall say to *his* father or mother ; *It is* corban, that is to say, a gift, by which thou mightest receive benefit from me, *he shall be free* ; and ye suffer him no more to do any thing for

his father or his mother. Thus ye make void the word and commandment of God by your tradition, which ye have delivered: and many such like things ye do. Ye hypocrites, well did Isaiah prophesy of you, as it is written: This people draweth near to me with their mouth, and honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

Now when he had called all the people to him, he said to them, Harken to me every one of you, and understand. Nothing from without a man, which goeth into the mouth, and entereth into him, can defile him: but the things which come out of him, what proceedeth out of the mouth, those are they that defile the man. If any man hath ears to hear, let him hear.

And when he was entered into the house from the multitude, his disciples came, and asked him concerning the parable, and said to him; Dost thou know that the Pharisees were offended, after they heard this saying. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone; they are blind leaders of the blind: and if the blind lead the blind, both shall fall into a ditch.

Then answered Peter, and said to him; Declare to us this parable. And Jesus said to them; Are ye also thus without understanding? Do ye not yet perceive, that whatsoever thing from without entereth into the man, it cannot defile him? Because whatsoever entereth in at the mouth, entereth not into his heart, but goeth
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into the belly, and is cast out into the vault, which purgeth all meats. And he said, That which cometh out of a man, that defileth a man : because those things, which proceed out of the mouth, come forth from the heart. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, false witness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and these are the things which defile the man : but to eat with unwashed hands, defileth not a man.

S E C T. XLVI.

Jesus goes towards Tyre and Sidon, and cures the daughter of a Canaanitish woman, who was vexed with a devil. He returns to Galilee through Decapolis, where he cures a deaf man, who had also an impediment in his speech. Matt. xv. 21—28. Mark. vii. 24—37.

AND from thence Jesus arose, and departed, and went into the coasts or borders of Tyre and Sidon : and entered into a house, and would have no man know, but he could not be concealed. For behold, [*as he went away*], a Canaanitish woman of the same coasts, whose young daughter had an unclean spirit, heard of him, and came, and cried to him, saying, Have mercy on me, O Lord, thou Son of David : my daughter is grievously vexed with a devil : (the woman was a Greek, a Syro-Phœnician by nation) and she besought him that he would cast forth the devil

out of her daughter. But he answered her not a word: and his disciples came, and desired him, saying, Dismiss her, for she crieth after us. But he answered and said, I am not sent, but to the lost sheep of the house of Israel. Then she came, and fell at his feet, and worshipped him, saying, Lord help me. But Jesus said to her, Let the children first be filled: for it is not proper to take the children's bread, and throw it to the dogs. And she answered and said to him; True, Lord, yet the dogs under the table eat of the crumbs, which fall from their master's table. Then Jesus answered and said to her; O woman, great is thy faith: for this saying go thy way, be it unto thee even as thou wilt, the devil is gone out of thy daughter. And her daughter was cured from that very hour: and when she came to her house, she found the devil was gone out, and her daughter lying upon the bed.

And departing again from the coasts of Tyre and Sidon, he came towards the sea of Galilee, through the midst of the coasts of Decapolis. And [*in that country*] they bring to him one that was deaf, and had a *great* impediment in his speech: and they intreat him to put his hand upon him. And he took him apart from the multitude; and put his fingers into his ears, and spit, and touched his tongue. And looking up to heaven, he sighed, and saith to him, Ephphatha, that is, be opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: making

manded the multitude to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them ; and they set them before the people. And they had a few small fishes : and he blessed, and commanded to set them also before them. So they did all eat, and were filled : and they took up seven baskets full of the remnants of the broken meat : and they that had eaten were about four thousand men, beside women and children. And he sent away the multitude, and immediately entered into a ship with his disciples : and came into the parts of Dalmanutha in the coasts of Magdala.

And the Pharisees and the Sadducees came, and disputed with him : and tempting him demanded that he would shew them a sign from heaven. He answered and said to them ? When it is evening, ye say, *It will be fine weather ;* for the sky is red : and in the morning, *it will be tempestuous ;* for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky : but can ye not *discern* the signs of the times ? And he sighed deeply in spirit ; and saith ; Why doth this generation demand a sign ? A wicked and adulterous generation demandeth a sign : but verily I say to you, there shall no sign be given to it, but the sign of the prophet Jonah.

S E C T.

S E C T. XLVIII.

Jesus warns his disciples against the leaven of the Pharisees. Cures a blind man near Bethsaida. Goes to Cæsarea Philippi. Bestows the power of the keys upon Peter: and after that rebukes Peter. Matt. xvi. 5—23. Mark viii. 13—33. Luke ix. 18—22.

AND he left them, and departed, and entering again into the ship, he went to the other side. Now when the disciples were come to the other side, they had forgotten to take bread; neither had they any more than one loaf in the ship with them. Then Jesus charged them, saying, Take heed, and beware of the leaven of the Pharisees, and of the Sadducees, and of Herod. And they reasoned among themselves, saying, *This is* because we have taken no bread. When Jesus perceived *it*, he said to them; O ye of little faith, why do ye reason among yourselves, because ye have no bread? Do ye not yet perceive, neither understand? have ye your heart yet hardened? Having eyes, do ye not see? and having ears, do ye not hear? Do ye not remember the five loaves among five thousand, and how many baskets ye took up? nor the seven loaves among four thousand, and how many baskets ye took up? When I brake the five loaves among five thousand, how many baskets full of fragments did ye take up? They say to him, Twelve. And when the seven among four thousand, how many baskets full of fragments did ye take up? And they said, Seven. Then he said to them; How
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is it that ye do not understand, that I spake to you, not concerning bread, but that ye should beware of the leaven of the Pharisees and of the Sadducees. Then they understood, that he told *them* not to beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

And he cometh to Bethsaida, and they bring a blind man to him, and intreat him that he would touch him. And he took the blind man by the hand, and led him out of the town: and when he had spit on his eyes, and put his hands upon him, he asked him if he saw any thing. And he looked up, and said; I see men, as trees, walking. After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man distinctly. And he sent him away to his house, saying, Neither go into the town; nor tell *it* to any in the town.

And Jesus went out, and his disciples into the towns of Cæsarea Philippi. And it came to pass, that upon the road, when he was come into the coasts of it, and had been praying in private, and his disciples were with him, he asked them, saying, Whom do men say that I am? the Son of Man? They answering said, Some *say*, John the Baptist; but some, Elias; and others, Jeremias; and others, that one of the old prophets is risen again. He saith to them; But whom say ye that I am? And Simon Peter answered, and saith to him; Thou art the Christ of God, the Son of the living God. Then Jesus answered and said to him; Blessed art thou Simon Barjona, for flesh and blood hath not revealed it to thee, but my Father, who is in heaven. And I say also to thee, that thou art Peter: and upon this rock I will build my church; and the gates
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of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And he strictly charged his disciples, and commanded them not to tell any man that thing of him, that he was Jesus the Christ.

From that time Jesus began to teach, and shew to his disciples, saying, That he the Son of Man must go to Jerusalem, and suffer many things, and be rejected by the Elders, and Chief-priests, and the Scribes ; and be put to death, and after three days be raised again the third day. And he spake that saying plainly : but Peter taking him up, began to rebuke him, saying, Far be it from thee, Lord ; this shall not be to thee. Then Jesus, having turned about and looked at his disciples, turned to Peter and reprimanded him, saying, Get thee behind me, Satan, thou art an offence to me : for thou regardest not the things of God, but the things of men.

S E C T. XLIX.

Jesus recommends patience and resignation.

Declares himself judge of the world. Is transfigured before three disciples. His death and resurrection foretold a third time.

Matt. xvi. 24—28. xvii. 1—13. Mark viii. 34, 35. ix. 1—13. Luke ix. 23—36.

THEN he called the people to him with his disciples, and said to them all ; If any one will come after me, let him deny himself, and daily

daily take up his cross, and follow me. For whosoever will save his life, shall lose it: and whosoever shall lose his life for the sake of me and the gospel, the same shall find and save it. For what would a man be profited, if he should gain the whole world, and by losing his own life lose himself, and be cast away? Or what shall a man give as a ransom for his life? Whosoever therefore shall be ashamed of me, and my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in his own glory, and in the glory of the Father, with the holy angels. For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. And he said to them, Verily I tell you for a truth, there be some standing here, who shall not taste of death, till they have seen the kingdom of God, and the Son of Man coming in his kingdom with power.

And it came to pass after six days, or about eight days [*inclusive*] after these discourses, Jesus took with him Peter, and James, and John his brother, and brought them up privately to a high mountain by themselves to pray. And while he was praying, he was transfigured before them, and the appearance of his face was altered, so that his face shone like the sun: and his raiment was white and sparkling; and became exceeding white, as snow, or the light; so as no fuller on earth can whiten them. And behold, there appeared to them two men, who were Moses and Elias, and they were discoursing with him. They appeared *also* in glory, and they talked of his decease, which he was to accomplish at Jerusalem. But Peter, and they that were with him, were [*at first*] heavy with sleep: and when they were awakened,

awakened, they saw his glory, and the two men standing with him. And it came to pass, as they were about to be parted from him, Peter answered and said to Jesus; *My Lord and Master*, it is good for us to be here; and if thou wilt, let us make here three tents, one for thee, and one for Moses, and one for Elias: for they were so frightened, that he knew not what he should, or what he did say. While he was thus speaking, behold, there came a bright cloud, which overshadowed them [*all*]: and they (*the disciples*) were afraid when they entered into the cloud. And lo, a voice came out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. And when the disciples heard it, they fell on their faces, and were greatly terrified. And Jesus came, and touched them, and said; Be not afraid. And suddenly, when the voice was past, Jesus was found alone: for lifting up their eyes, and looking round about, they saw no man any more, but Jesus only with themselves.

And as they came down from the mountain, Jesus commanded them, saying; Tell the vision, and what things ye have seen, to no man, till the Son of Man be risen again from the dead. And they were silent, and told no man in those days any of the things, which they had seen: but they caught at that saying, debating among themselves, what the rising from the dead could mean.

And his disciples asked him, saying; Why then do the Scribes say that Elias must first come? And Jesus answering said to them; Elias truly cometh first, and shall restore all things. But I say to you, that Elias is indeed come already, and they know him not; but have done to him what-

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ever they pleased, as it is written of him. And the Son of Man likewise shall suffer by them: for it is written of the Son of Man, that he must endure many things, and be vilified. Then the disciples understood, that he spake to them of John the Baptist.

S E C T. L.

Jesus cures an epileptick. Foretels his sufferings and resurrection for the fourth time. Comes to Capernaum, and pays the tribute.
 Matt. xvii. 14—27. Mark ix. 14—32.
 Luke ix. 37—45.

AND it came to pass, that on the next day, when they came down from the mountain, a great multitude met him. And when he was come to the (*rest of his*) disciples, he saw a great company about them, and the Scribes disputing with them. And immediately all the multitude, as soon as they beheld him, were greatly amazed, and running to him saluted him. And he asked the Scribes; What dispute have ye with them? And behold, a certain man of the multitude, kneeling down to him, answered and cried out, saying; Master, I have brought to thee my son, who hath a dumb spirit. Lord, I beseech thee to have compassion and look on him; for he is my only child, and is lunatick, and grievously tormented: for he often falleth into the fire, and often into the water. And lo, whenever *this* spirit seizeth him, he suddenly crieth out: and it throws him into convulsions, that he foameth, and gnasheth with his teeth, and pineth away; and when it hath bruised him, with difficulty

departeth from him. And I brought him to thy disciples, and spake to them, and desired them to cast it out, but they could not cure him.

Then Jesus answering said; O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring thy son hither to me. And they brought him to him: and as soon as he saw him, while he was coming, the spirit threw him down, and convulsed him, so that he fell on the ground, and rolled about foaming. And he asked his father; How long is it since this came to him? And he said, From his childhood. And it hath frequently thrown him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us. Jesus said to him, If thou canst believe, all things are possible to him that believeth. The father of the child presently cried out, and said with tears; Lord, I believe, help thou my unbelief. When Jesus saw that the people came running together, he rebuked the unclean spirit the devil, saying to him; Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And *the spirit* having cried out, and greatly convulsed him, came out of him: and he appeared to be dead, so that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose: and *when* he had healed the child, he delivered him again to his father; and the child was cured from that very time; and they were all amazed at the mighty power of God.

And when he was come into the house, his disciples came to Jesus alone, and asked him privately; Why could not we cast him out? And Jesus said to them, Because of your unbelief. For verily I say to you, if ye have faith as a grain of

mustard-feed, ye might say to this mountain, Remove hence into that place, and it should remove: and nothing would be impossible to you. But, said he to them, this kind can come forth and go out by nothing, except by prayer and fasting.

And they went away from thence, and passed through Galilee: and he was desirous that no man might know *it*. For when they were returned to Galilee, and while every one was wondering at all the things which Jesus did, he taught his disciples and said, Let these sayings sink deep into your ears: for the Son of Man shall be betrayed, and delivered into the hands of men; and they shall put him to death, and after he is killed, he shall be raised again, and rise the third day. But they understood not this saying: and it was hid from them, so that they did not perceive it. And they were afraid to ask him concerning it, and were exceeding sorry.

And he came to Capernaum; and when they were come thither, they that collected the tribute, came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying; What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith to him, Of strangers. Jesus saith to him, Then are the children free. But lest we may offend them, go thou to the sea, and throw in a hook, and take the first fish that cometh up: and when thou hast opened his mouth, thou shalt find a piece of money; that take and give to them for me and thee.

S E C T. LI.

The disciples reprov'd for their ambition. The evil of offences. The parable of the lost sheep for the first time: and that of the two debtors to their lord. Matt. xviii. 1—35. Mark ix. 33—50. Luke ix. 46—50.

NOW there had arisen a dispute among them (*the disciples*) which of them should be the greatest. And when they were in the house, he asked them, What was it that ye disputed among yourselves upon the road? But they said nothing: for in the way they had disputed among themselves, who should be greatest. And sitting down he called the twelve, and said to them; If any man desire to be first, he shall be last of all, and servant of all. At the same time the disciples came to him, saying; Who is then the greatest in the kingdom of heaven? And Jesus perceiving the thought of their heart, called a little child to him, and set him by him in the midst of them: and said, Verily I say to you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whoever therefore shall humble himself, as this little child, the same is the greatest in the kingdom of heaven. And having taken him in his arms, he said to them, Whosoever shall receive this child, or one of such little children, in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me; for he that is least among you all, shall be great.

And John answered him and said, Master, we saw one, casting out devils in thy name, who doth not follow us: and we forbade him, because he followeth not with us. But Jesus said to him, Forbid him not; for there is no man, who shall do a miracle in my name, that can easily speak evil of me: for he that is not against us, is for us. For whoever shall give you a cup of water to drink in my name, because ye belong to Christ; verily I say to you, he shall not lose his reward. And whosoever shall offend one of these little ones, that believe in me; it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea, and drowned in the depth of it.

Woe to the world because of offences: for it is unavoidable, offences will come; but woe to that man, by whom the offence cometh. And therefore if thy hand offend thee, cut it off, and cast it from thee: it is better for thee to enter into life maimed, rather than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter lame into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life in the kingdom of God, with one eye, than having two eyes to be cast into hell-fire; where the worm dieth not, and the fire is not quenched.

For every one shall be salted for the fire: and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost its saltiness, with
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what can ye season it? Have salt in yourselves : and have peace one with another.

Take care that ye despise not one of these little ones : for I say to you, that in heaven their angels do always behold the face of my Father, who is in heaven. For the Son of Man is come to save that which was lost. What think ye? If a man have an hundred sheep, and one of them should be gone astray ; doth he not leave the ninety and nine, and go into the mountains, and seek that which is gone astray? And if he happen to find it, verily I say to you, he rejoiceth more for that *sheep*, than for the ninety and nine, which went not astray. Just so it is not the will of your Father who is in heaven, that one of these little ones should perish.

And if thy brother shall trespass against thee, go and convince him between him and thee alone : if he shall listen to thee, thou hast gained thy brother. But if he will not hearken to thee, take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he will not hearken to them, tell it to the church : but if he will not hearken to the church, let him be to thee as a heathen, and a publican. Verily I say to you, whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on earth, shall be loosed in heaven. Again I say to you, that if two of you shall agree on earth, concerning any thing that they shall ask, it shall be done for them by my Father, who is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then Peter came to him, and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith to him,
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I say to thee, not till seven, but till seventy times seven.

Therefore the kingdom of heaven may be compared to a king, who would make up an account with his servants. And when he had begun to reckon, one was brought to him, who was a debtor for ten thousand talents. And having nothing to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and restitution to be made. The servant therefore falling down worshipped him, and said; Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and released him, and remitted to him the debt. But the same servant went out, and found one of his fellow-servants, who was indebted to him an hundred pence: and laying hold of him, he seized him by the throat, saying, Pay me what thou owest. And his fellow-servant fell down at his feet, and begged of him, saying, Have patience with me, and I will pay thee all. And he would not: but went, and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and coming to their lord informed him fully of all that was done. Then his lord, when he had called him, said to him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had compassion on thee? And his lord being enraged, delivered him to the tormentors, till he should restore all that was due to him. And thus shall my heavenly Father do to you, if ye from your hearts forgive not every one his brother their offences.

S E C T.

S E C T. LII.

Jesus leaves Galilee, and goes through Perea into Judea. Returns again, and then goes to the feast of tabernacles. While he is preaching in the temple, officers are sent to apprehend him, but go back without attempting it. Matt. xix. 1, 2. Mark x. 1. John vii. 2—53. viii. 1.

AND it came to pass, that when Jesus had finished these discourses, he arose and departed from Galilee, and came into the coasts of Judea by the farther part of Jordan. And great multitudes followed him, and he healed them there: and the people resort to him again, and as usual he taught them again.

[*After he had returned to Galilee*] A feast of the Jews drew near, called the feast of tabernacles. His brethren therefore said to him, Depart hence, and go into Judea, that thy disciples *there* may also see the works which thou performest. For no man doeth any thing in secret, when he himself desires to be publickly known: if thou do these things, manifest thyself to the world. For neither did his brethren believe on him. Then Jesus said to them; My time is not yet come: but your time is always ready. The world cannot hate you: but it hateth me, because I testify concerning it, that the works of it are evil. Go ye up to this feast: I go not up yet to this feast, for my time is not yet fully come. When he had said these words to them, he remained still in Galilee. But when his brethren were gone up, then went he up also to the feast: not publickly,

lickly, but as it were in secret. Then the Jews sought for him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man; others said, No, but he deceiveth the people. But no man spoke freely of him, for fear of the Jews.

Now about the middle of the feast, Jesus went up into the temple, and taught: and the Jews were amazed, saying, How doth this man know letters, having never been instructed. Jesus answered them, and said; My doctrine is not mine, but his that sent me. If any man desire to do his will, he shall know by the doctrine, whether it be from God, or *whether* I speak of myself. He that speaketh of himself, seeketh his own glory: but he, that seeketh the glory of him that sent me, is true, and there is no unrighteousness in him. Did not Moses give you the law, and none of you observe the law? Why do you go about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said to them, I have done one work, and ye all are surprized at it. Moses gave you circumcision: and not because it is of Moses, but of the fathers, ye on the Sabbath-day circumsise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made the whole man sound on the Sabbath-day? Judge not according to the appearance, but judge righteous judgment.

Then some of the inhabitants of Jerusalem said; Is not this he whom they seek to kill? But lo, he speaketh boldly, and they say nothing to him: do the rulers know certainly that this *man* is indeed the Christ? But we know this
man,

man, whence he is : and when the Christ cometh, no man knoweth whence he is. Then Jesus, as he was teaching in the temple, cried aloud, and said ; Ye both know me, and whence I am : and I am not come of myself, but he that sent me is true, whom ye know not : but I know him, for I am from him, and he hath sent me.

Then they sought to apprehend him : however no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said ; When the Christ shall come, will he do more miracles than these, which this *man* hath done ? The Pharisees heard that the people murmured these things concerning him : and the Pharisees and the chief-priests sent officers to apprehend him. Jesus then said to them ; Yet for a little while I am with you, and *then* I go to him that sent me. Ye shall seek me, and shall not find me : and where I am, ye cannot come. Then said the Jews among themselves ; Whither will he go, that we shall not find him ? Will he go to the dispersed among the Gentiles, and teach the Gentiles ? What a saying is this which he hath spoken ; Ye shall seek me, and shall not find *me* : and where I am, ye cannot come ?

In the last day, that great day of the feast, Jesus stood and cried, saying ; If any man thirst, let him come to me, and drink. He that believeth on me, as the Scripture hath said, Out of his belly shall flow rivers of living water. But this he spake of the Spirit, which they who believed on him should receive : for the Holy Spirit was not yet *given*, because Jesus was not yet glorified. Many of the people therefore, when they heard this discourse, said ; Of a truth this is a prophet. Others said ; This is the Christ.

Christ But some said; Shall the Christ come out of Galilee? Hath not the Scripture said; that the Christ shall come of the seed of David, and from the town of Bethlehem, where David was? So there was a division among the people concerning him. And some of them would have apprehended him: but no man laid hands on him. Then the officers came to the chief-priests and Pharisees, who said to them; Why have ye not brought him? The officers answered; No man ever spake like this man. Then answered the Pharisees; Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this rabble, not knowing the law, are accursed. Nicodemus, who came to Jesus by night, being one of them, saith to them; Doth our law condemn any man before it hear him, and know what he hath done? They answered and said to him; Art thou also of Galilee? Search, and see, that out of Galilee ariseth no prophet.

And every man went to his own house; but Jesus went to the mount of Olives.

S E C T. LIII.

Jesus returns to the temple, and teaches there again. Dismisses a woman caught in adultery with a reprimand. John viii. 2—59.

EARLY in the morning he came again into the temple, and all the people came to him: and sitting down he taught them. And the Scribes and Pharisees brought to him a woman taken in adultery: and when they had placed her

her in the midst, they say to him; Master, this woman was caught in the very act of adultery. Now Moses commanded us in the law, that such should be stoned: but what dost thou say? This they said tempting him, that they might have to accuse him. But Jesus stooping down wrote with his finger upon the ground. And as they continued to ask him, he raised up himself, and said; Let him, that is without sin among you, cast the first stone at her. And stooping down again, he wrote on the ground. When they had heard *this*, being convicted by their own consciences, they went away one by one, beginning from the eldest to the last. Jesus then raising up himself, and seeing none but the woman, said to her; Woman, where are those thine accusers? Hath no man pronounced sentence upon thee? She said, No man, Lord. And Jesus said to her; Neither do I pronounce sentence upon thee. Go, and sin no more.

Then Jesus spake again to them, saying; I am the light of the world. He that followeth me, shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him; Thou bearest witness for thyself: thy testimony is not true. Jesus answered and said to them; If I should bear witness for myself, my testimony is true: for I know whence I came, and whither I go; but ye know not whence I come, and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true: for I am not alone; but I and the Father, who sent me. And it is written in your law, that the testimony of two men is true. I am one bearing witness for myself, and the Father, who sent me, beareth witness for me. Then said they to him; Where is thy Father?

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Jesus answered ; Ye neither know me, nor my Father : for if ye had known me, ye would also have known my Father. These words Jesus spake in the Treasury, as he taught in the Temple : and no man laid hands on him, for his hour was not yet come.

Then Jesus again said to them ; I go away, and ye shall seek me, and shall die in your sins : whither I go, ye cannot come. Then said the Jews ; Will he kill himself ? because he saith, Whither I go, ye cannot come. And he said to them, Ye are from below, I am from above : ye are of this world, I am not of this world. I said therefore to you, Ye shall die in your sins : for if ye believe not that I am *He*, ye shall die in your sins. Then said they to him ; Who art thou ? And Jesus saith to them, The same that I told you from the beginning. I have many things to say, and to judge of you : but he that sent me is true ; and what I have heard from him I speak to the world. They did not understand that he spake to them of the Father. Therefore Jesus said to them ; When ye have lifted up the Son of Man, then ye shall know that I am *He*, and that I do nothing of myself ; but as my Father hath taught me, those things I speak. And he that sent me is with me : the Father hath not left me alone ; for I always do the things that are pleasing to him.

As he spake these words, many believed on him. Then Jesus said to those Jews, who believed on him ; If ye shall continue in my word, ye are truly my disciples : and ye shall know the truth, and the truth shall make you free. They answered him ; We are the seed of Abraham, and never were in slavery to any man : how dost thou say ; Ye shall be made free ? Jesus answered them ;

them; Verily, verily I say to you, whoever practiseth sin, is the slave of sin. And the slave doth not always abide in the house: the Son abideth always. If therefore the Son shall make you free, ye will be free indeed. I know, that ye are the seed of Abraham; but ye seek to kill me, because my word hath no place in you. I speak what I have seen with my Father: and *we* do what ye have seen with your father. They answered and said to him; Abraham is our father. Jesus saith to them; If ye were the children of Abraham, ye would do the works of Abraham. But now ye seek to kill me, a man who hath told you the truth, which I have heard from God; this did not Abraham: ye do the works of your father. Then said they to him; We are not born of fornication: we have one Father, *who is* God. Jesus said to them; If God were your Father, ye would love me: for I proceeded from God, and am come; for neither came I of myself, but he sent me. Why do ye not understand my discourse? *It is* because ye cannot attend to my word. Ye are of your father the devil, and are inclined to do the lusts of your father. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convicteth me of sin? And if I speak the truth, why do ye not believe me? He that is of God, heareth the words of God: ye therefore hear them not, because ye are not of God.

Then the Jews answered and said to him; Do we not say truly, that thou art a Samaritan, and hast a devil? Jesus answered; I have not a devil:

but I honour my Father, and ye dishonour me. And I seek not my own glory; there is one who seeketh and judgeth. Verily, verily I say to you; If a man keep my word, he shall never see death. Then said the Jews to him; Now we know that thou hast a devil. Abraham is dead, and the prophets: and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater than our father Abraham, who is dead? and the prophets are dead? whom makest thou thyself? Jesus answered; If I honour myself, my honour is nothing: it is the Father that honoureth me: of whom ye say, that he is your God. Yet ye have not known him, but I know him: and if I should say I know him not, I should be a liar like to you; but I know him, and keep his word. Your father Abraham rejoiced that he might see my day: and he saw, and was glad. Then said the Jews to him; Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said to them; Verily, verily I say to you, before Abraham was, I am.

Then they took up stones to cast at him: but Jesus concealed himself, and went out of the temple, going [*secretly*] through the midst of them, and so passed away.

S E C T. LIV.

A blind man, sent by Jesus to wash in the pool of Siloam, receives his sight: and is examined by the Sanhedrim. John ix.

1—34.

AND as *Jesus* passed along, he saw a man who was blind from *his* birth. And his disciples asked him, saying, Master, which of them sinned, this man or his parents, that he was born blind? *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be manifested in him. It is necessary that I should do the works of him that sent me, while it is day: the night cometh, when no man can work. So long as I am in the world, I am the light of the world. When he had spoken these words, he spat on the ground, and made clay with the spittle, and plaistered the clay upon the eyes of the blind man: and said to him; Go, wash in the pool of Siloam, which is by interpretation, Sent. He went away therefore, and washed, and came seeing. Then his neighbours, and they who before had seen him that he was blind, said; Is not this he, who *used* to sit and beg? Some said, It is he: others said, It is like him: *but* he said, I am *he*. Therefore said they to him; How have thy eyes been opened? He answered and said; A man, called *Jesus*, made clay, and dawbed it upon my eyes, and said to me; Go to the pool of Siloam, and wash: and I went, and washed, and received sight. Then they said to him; Where is he? He said, I know not. They brought to the

Pharisees him that had been blind. (Now it was the Sabbath-day, when Jesus made the clay, and opened his eyes.) The Pharisees therefore asked him also again, how he had received his sight. He said to them; He put clay upon my eyes, and I washed, and I see. Then said some of the Pharisees; This man is not from God, because he keepeth not the Sabbath. Others said; How can a man that is a sinner, perform such miracles? And there was a division among them. They say again to the blind man; What dost thou say of him, that hath opened thy eyes? He said, He is a prophet.

But the Jews would not believe concerning him, that he had been blind, and received sight, till they sent for the parents of him that had received his sight. And they asked them, saying; Is this your son, who you say was born blind? How then doth he now see? His parents answered them, and said; We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak-for himself. His parents spake thus, because they feared the Jews: for the Jews had already determined, that if any man confessed him to be Christ, he should be expelled from the synagogue. Therefore said his parents; He is of age, ask him.

Then they called the man, that had been blind, a second time, and said to him; Give glory to God: we know that this man is a sinner. He answered and said; If he be a sinner, I know not: one thing I know, that whereas I was blind, I now see. Then they said to him again; What did he to thee? How did he open thy eyes? He answered them; I have told you already, and ye did

did not regard: why do ye desire to hear *it* again? Are ye also willing to be his disciples? Then they reviled him, and said; Thou art his disciple: but we are the disciples of Moses. We know that God spake to Moses: but as for this man, we know not from whence he is. The man answered and said to them; Why! this is wonderful, that ye know not from whence he is, and yet he hath opened my eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and observe his will, him he heareth. Since the world began it never was heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said to him; Thou wast born entirely in sin; and dost thou teach us? And they cast him out [*of the synagogue.*]

S E C T. LV.

After being absent some time from Jerusalem, Jesus goes back again thither for the Feast of Dedication. In Samaria he rebukes his disciples for their revengeful spirit. Remains in another village while he sent out his seventy disciples. Luke ix. 51—62. x. 1—16.

AND it came to pass, that the days of his being taken up drawing on, he resolutely turned his face to go to Jerusalem: and sent messengers before him, who went and entered into a village of the Samaritans, to prepare for him. But they would not receive him, because his face was directed as going to Jerusalem. And when
his

his disciples James and John saw this, they said, Lord, wilt thou that we should command fire to come down from heaven, and consume them, as Elias *once* did? But he turned, and rebuked them, saying; Ye know not of what kind of spirit ye are. For the Son of Man is not come to destroy, but to save, the lives of men. So they went to another village.

And it came to pass, as they were going, a certain man said to him upon the road; Lord, I will follow thee, whithersoever thou goest. And Jesus said to him; The foxes have holes, and the birds of the air have nests: but the Son of Man hath not where to lay *his* head. And he said to another; Follow me: but he said; Lord, suffer me to go first and bury my father. Jesus said to him; Let the dead bury their dead: but go thou, and preach the kingdom of God. And another also said; Lord, I will follow thee: but permit me first to take leave of those that are at my house. Jesus said to him; No man having put his hand to the plough, and looking behind him, is fit for the kingdom of God.

After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, where he himself intended to come. Therefore said he to them; The harvest is indeed great, but the labourers are few: pray ye therefore the lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you out as lambs in the midst of wolves. Carry neither purse, nor scrip, nor shoes: neither [*stop to*] salute any man upon the road. And into whatever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon it: but if not, it shall return
to

to you again. And remain in the same house, eating and drinking what they have: for the labourer is worthy of his hire. Remove not from house to house. And into whatever city ye shall enter, and they receive you, eat such things as they set before you: and heal the sick that are in that city; and say to them, The kingdom of God is coming to you. But into whatever city ye enter, and they do not receive you, go out into the streets of it, and say; We wipe off against you even the very dust of your city, which sticketh to us: but know this, that the kingdom of God is coming to you.

But I say to you, It shall be more tolerable in that day for Sodom, than for that city. Woe to thee Chorazin; woe to thee Bethsaida; for if the mighty things had been done in Tyre and Sidon, which have been done in thee, they had long ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell. He that hearth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

S E C T. LVI.

Jesus stays in Samaria till the seventy return with an account of their success. He there teaches how to obtain eternal life: and delivers the parable of the good Samaritan.
Luke x. 17—37.

AND the seventy returned again with joy, saying, Lord, even the devils have been subject to us in thy name. And he said to them; I saw Satan, as lightning, falling from heaven. Behold, I give you power to tread upon serpents and scorpions, and over all the might of the enemy: and nothing shall by any means injure you. But rejoice not in this, that the spirits are subject to you: rejoice rather, that your names are written in the heavens.

In that hour Jesus rejoiced in spirit, and said; I glorify thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and knowing, and hast revealed them to babes: yea, Father, for thus it seemeth good in thy sight. All things are delivered to me by my Father: and no man knoweth who the Son is, except the Father: and who the Father is, except the Son; and he, to whom the Son will reveal him.

Then turning to his disciples, he said privately; Blessed are the eyes, that see the things which ye see. For I tell you, that many prophets and kings have desired to see those things, which ye see, and have not seen *them*: and to hear those things, which ye hear, and have not heard *them*.

And

And behold, a certain lawyer rose up to try him, and said, Master, what shall I do to inherit eternal life? He said to him; What is written in the law? how readest thou? And he answering said; Thou shalt love the Lord thy God with all thy heart; and with all thy soul; and with all thy strength; and with all thy understanding: and thy neighbour as thyself. And he said to him; Thou hast answered right: do this, and thou shalt live. But he, willing to justify himself, said to Jesus; And who is my neighbour?

Jesus then taking up the discourse, said; A certain man went down from Jerusalem to Jericho, and fell among robbers: who, stripping him of his raiment, and giving him several wounds, went off leaving him half dead. And it happened, that a certain priest travelled down in that road: and when he saw him, he turned off another way. And in like manner a Levite, when he was at the place, came, and looked, and turned off another way. But a certain Samaritan in his journey came where he was: and when he saw him, he was moved with compassion. And he went to him, and bound up his wounds, having poured in oil and wine: and mounted him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he went away, he took out two pence, [*two Roman denarii*] and gave them to the landlord, and said to him; Take care of him: and whatsoever thou shalt lay out more, I will repay thee, when I return again. Now which of these three, dost thou think, was the neighbour of him who fell among the robbers? And he said; He that shewed mercy on him. Then Jesus said to him; Go thou, and act in like manner.

S E C T. LVII.

Jesus in his way to Jerusalem lodges at Bethany. At the Feast of Dedication he meets with the man whom he had cured of blindness at the Feast of Tabernacles, Sect. 54. Delivers the parable of the good shepherd. Teaches in Solomon's Porch. Luke x. 38—42. John ix. 35—41. x. 1—39.

NOW it came to pass, as they [*Jesus and his disciples*] went (*towards Jerusalem*) he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, who, sitting at the feet of Jesus, listened to his discourse. But Martha was hurried with much serving: and coming in she said; Lord, dost thou not care that my sister hath left me alone to serve? Bid her therefore to assist me. And Jesus answering said to her; Martha, Martha, thou art anxious, and troubled about many things: but one thing is needful; and Mary hath chosen that good part, which shall not be taken from her.

[*At the feast he meets with the man whom he had cured of blindness:*] and Jesus, having heard that they had cast him out, when he had found him, said to him; Dost thou believe on the Son of God? He answered and said; Who is he, Lord, that I may believe on him? And Jesus said to him; Thou hast both seen him, and it is he who talketh with thee. And he said; Lord, I believe: and he worshipped him.

And Jesus said; For judgment I am come into this world: that they who see not, may see; and

and that they who see, may be made blind. And some of the Pharisees, that were with him, hearing these words, said to him; Are we blind also? Jesus said to them; If ye were blind, ye would not have sin: but now ye say, We see; therefore your sin remaineth.

Verily, verily I say to you; He that entereth not by the door into the sheepfold, but climbeth over some other way; the same is a thief and a robber: but he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth: and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them: and the sheep follow him, for they know his voice. And a stranger will they not follow, but will fly from him; for they know not the voice of strangers.

Jesus spake this parable to them: but they did not understand what it was, that he said to them. Jesus therefore said to them again; Verily, verily I say to you, I am the door of the sheep. All that ever came before me, are thieves and robbers. I am the door: if any man enter in by me, he shall be saved: and go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy: I am come that they might have life: and have it more abundantly.

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming; and he leaveth the sheep, and flieth away: and the wolf seizeth them, and disperseth the sheep. The hireling flieth away, because he is a hireling, and hath no concern for the sheep. I am the good shepherd: and know my own, and am known

of mine. As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And I have other sheep, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore my Father loveth me; because I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down; and I have power to take it again. This commandment I have received from my Father.

Then there was again a division among the Jews concerning these words. For many of them said; He hath a devil, and is mad: why do ye attend to him? Others said; These are not the words of a dæmoniack: can a devil open the eyes of the blind?

And it was the Feast of Dedication at Jerusalem, and it was winter: and Jesus walked in the temple, in Solomon's Porch. Then the Jews gathered about him, and said to him; How long dost thou keep us in suspense? If thou be the Christ, tell us plainly. Jesus answered them; I told you, and ye did not believe: the works that I perform in the name of my Father, they bear witness for me. But ye do not believe, because ye are not of my sheep, as I said to you. My sheep hear my voice, and I know them, and they follow me. And I give to them eternal life, and they shall never perish: and no one shall force them out of my hand. My Father, who gave *them* to me, is greater than all: and no man is able to force them out of my Father's hand. I and my Father are one.

Then the Jews again took up stones to stone him. Jesus answered them; Many good works have I shewed you from my Father: for which

of those works do ye stone me? The Jews answered him, saying; We do not stone thee for a good work: but for blasphemy, even because that thou, being a man, makest thyself God. Jesus answered them; Is it not written in your law; I have said, ye are gods? If he called them gods, to whom the word of God came; (and the scriptures cannot be disannulled) *why* do ye say of him, whom the Father hath sanctified, and sent into the world; Thou blasphemest: because I said, I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

Therefore they endeavoured again to apprehend him: but he escaped out of their hand.

S E C T. LVIII.

Jesus goes into Peræa, and continues there for some time. Teaches his disciples to pray: and delivers the parable of the importunate friend. John x. 40—42. Luke xi. 1—13.

JESUS went away again beyond Jordan, to the place where John had at first baptized: and he continued there. And many resorted to him, and said; John indeed performed no miracle: but all things, that John spake concerning this man, are true. And many believed on him there.

And it came to pass, that as he was praying in a certain place, when he had done, one of his disciples said to him; Lord, teach us to pray, as

John also taught his disciples. And he said to them; When ye pray, say;

Our Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so upon earth. Give us day by day our daily bread. And forgive us our sins: for we also forgive every one, that is indebted to us. And bring us not into temptation: but deliver us from the evil.

And he said to them; Which of you shall have a friend, and shall go to him at midnight, and say to him; Friend, lend me three loaves; for a friend of mine is come to me in a journey, and I have nothing to set before him. And he from within shall answer and say; Trouble me not: the door is now shut, and my children [*or servants*] together with me are in bed: I cannot rise and give thee. I say to you; though he will not rise and give him, because he is his friend: yet because of his importunity, he will rise and give him as many as he hath occasion for.

And I say to you; Ask, and it shall be given to you: seek, and ye shall find: knock, and it shall be opened to you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he shall ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then who are evil, know how to give good gifts to your children; how much rather will your heavenly Father give the Holy Spirit to those that ask him?

S E C T. LIX.

In Peræa Jesus cures a dumb dæmoniack. A third time his miracles ascribed to Beelzebub. A third time a sign from heaven is required. A third time the sign of Jonas is promised. The parable of the lighted candle. Luke xi. 14—36.

AND he (*Jesus*) was casting out a devil, that was dumb: and it came to pass, when the devil was gone out, the dumb spake, and the people wondered. But some of them said; He casteth out devils through Beelzebub, the ruler of the devils. And others to try him demanded of him a sign from heaven. But he, knowing their thoughts, said to them; Every kingdom divided against itself, becomes desolate: and a house divided against a house, falleth. So that if Satan be divided against himself, how shall his kingdom be established? Because ye say, that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore they shall be your judges. But if I with the finger of God cast out devils, the kingdom of God is indeed come upon you.

When a strong man armed keepeth his palace, his possessions are safe: but if a stronger than he, shall come against him and overcome him, he taketh from him his complete armour, wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places where no water is, seeking rest: and find-

ing none, he saith, I will return to my house, whence I came out; and when he cometh, he findeth it swept and garnished. Then he goeth and associateth with himself seven other spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first.

And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said to him; Blessed is the womb that bare thee; and the paps which thou hast sucked. But he said; Yea, blessed rather *are* they, that hear the word of God, and keep it.

Now when the multitudes were increased, he began to say; This is a wicked generation: it seeketh a sign, and no sign shall be given to it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninevites, even so shall the Son of Man be to this generation. The queen of the South shall be raised up in the judgment with the men of this generation, and shall condemn them: for she came from the further parts of the earth, to hear the wisdom of Solomon; and behold here a greater than Solomon. The men of Nineveh shall be raised up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold here, a greater than Jonas.

No man, when he hath lighted a candle, placeth it in secret, neither under a bushel; but on a candlestick, that they who come in, may see the light. The light of the body is the eye: so that when thy eye is clear, thy whole body is enlightened; but when it is vitiated, thy body also is darkened. Take care therefore that the light, which is in thee, be not darkness. If then thy whole body be enlightened, having no part dark;

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dark; the whole shall be enlightened, just as
when a candle lighteth thee by *its* lustre.

S E C T. LX.

*Jesus dines with the Pharisees a second time;
and reproves them. Begins a charge to
his disciples. Luke xi. 37—54. xii. 1
—12.*

AS he spake, a certain Pharisee invited him to dine with him: and going in he sat down. But when the Pharisee saw that he had not first washed before dinner, he wondered. And the Lord said to him; Now ye Pharisees make clean the outside of the cup and of the dish: but your inward part is full of rapine and wickedness. O inconsiderate! did not he, who made that which is without, make that also which is within? But rather give alms according to what ye have; and behold, all things shall be clean to you.

But woe to you Pharisees: for ye tithe mint, and rue, and every pot-herb; and pass over judgment and the love of God. These ye ought to have done, and not omit the others. Woe to you Pharisees: for ye love the first seat in the synagogues, and salutations in the markets. Woe to you Scribes and Pharisees, hypocrites: for ye are like graves, which do not appear, and the men, who walk them over, know *it* not.

Then one of the Lawyers answering said to him; Master, by saying these things, thou also reproachest us. And he said; Woe to you likewise, ye Lawyers: for ye load men with burdens grievous to be borne; and ye yourselves touch not the burdens with one of your fingers. Woe
to

to you: for ye build the sepulchres of the prophets: and your fathers killed them. Ye do indeed bear witness, and consent to the works of your fathers: for they killed them, and ye build their sepulchres. And for this reason the Wisdom of God hath said; I will send them prophets and apostles, and some of them they will slay and persecute: that the blood of all the prophets, which hath been shed from the foundation of the world, may be required of this generation: from the blood of Abel to the blood of Zacharias, who was slain between the altar and the temple: verily I say to you, it shall be required of this generation. Woe to you Lawyers: for ye have taken away the key of knowledge; ye have not entered in yourselves, and them that were entering in, ye have hindered.

When he had said these things to them, the Scribes and Pharisees began to press him vehemently, and provoke him to speak of many things. Lying upon the catch for him, and endeavouring to start something from his mouth, for which they might accuse him.

During these transactions such an innumerable multitude of people gathered together, that they trod upon one another: *and* he began to say to his disciples;

In the first place beware of the leaven of the Pharisees, which is hypocrisy: for there is nothing covered, that shall not be revealed. Therefore whatever ye have spoken in darkness, shall be heard in the light: and what ye have said in the private apartments, shall be proclaimed upon the house-tops. And I say to you, my friends; Be not afraid of them, that kill the body, and after that have nothing more that they can do: but I will forewarn you whom you shall fear:
fear

fear him, who after he hath killed, hath power to cast into hell; yea, I say to you, fear him. Are not five sparrows sold for two farthings; and not one of them is forgotten before God? But even the hairs of your head are all numbered: therefore fear not; ye are of more value than many sparrows.

I likewise say to you; Whosoever shall confess me before men, him will the Son of Man also confess before the angels of God: but he that denieth me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but to him, that blasphemeth against the Holy Spirit, it shall not be forgiven. And when they bring you before synagogues, and magistrates, and powers; be not sollicitous how, or what defence ye shall make, or what ye shall say: for the Holy Spirit shall teach you at that very time, what ye are to speak.

S E C T. LXI.

After having answered a question, with which he was interrupted, Jesus advises all to avoid covetousness; and proceeds in the charge to his disciples. Luke xii. 13—53.

AND one of the company said to him; Master, speak to my brother to divide the inheritance with me. And he said to him; Man, who hath constituted me a judge, or a divider over you?

And he said to them; Take heed and guard against covetousness: for a man's life consisteth
not

not in the abundance of his possessions. Then he spake a parable to them, saying; The land of a certain rich man brought forth abundantly: and he reasoned within himself, saying; What shall I do, for I have not room where to lay up my fruits? And he said, This I will do: I will take down my barns, and build larger; and there I will collect all my produce, and all my goods. And I will say to my soul; Soul, thou hast many good things stored up for many years: take thy ease, eat, drink, and be merry. But God said to him; Thou fool, this night they shall require thy life from thee; then to whom shall belong the things which thou hast provided? Thus is he who layeth up treasure for himself, but is not rich towards God.

Then he said to his disciples; For this reason I say to you; be not over solicitous about your life, what ye shall eat: nor for the body, what ye shall put on. The life is more than meat, and the body than raiment. Consider the ravens: for they neither sow nor reap: they have neither storehouse nor barn, but God feedeth them. How much better are ye than the fowls? And which of you by anxiety can add one cubit to his age? If then ye cannot do the least, why are ye solicitous about the rest? Consider the flowers of the field, how they grow: they neither labour, nor spin; and yet I say to you, that Solomon in all his glory, was not arrayed like one of these. And if God thus clothe the herb in the field, to-day flourishing, and on the morrow cast into the oven: how much rather *will he clothe* you, O ye of little faith? Be not then inquisitive about what ye shall eat, or what ye shall drink: neither be ye suspended in doubts. For the nations of the world earnestly seek after all these things:
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and your Father knoweth that ye want them. Seek rather the kingdom of God, and all these things shall be added to you. Fear not, little flock: for your Father is graciously pleased to give you the kingdom. Sell your possessions, and give alms. Make for yourselves bags, which shall never grow old, a treasure in the heavens which shall never fail: where no thief can approach, nor moth corrupt. For where your treasure is, there also will your heart be.

Let your loins be girded about, and *your* lamps burning: and ye yourselves like to men, who wait for their Lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say to you, that he will gird himself, and place them at the table, and will come forward to serve them. And if he shall come in the second watch, or come in the third watch, and thus find *them*, blessed are those servants. But know this, that if the master of the house had known at what hour the thief would come, he would have watched, and not suffered his house to be broke into. Be ye therefore also ready: because the Son of Man cometh at an hour, of which ye think not.

Then Peter said to him; Lord, dost thou speak this parable to us [*only*], or likewise to all? And the Lord said; Who then is that faithful and wise steward, whom the Lord shall appoint over his household, to give them their allowance in due season. Blessed is that servant, whom his Lord, when he cometh, shall find thus employed: truly I tell you, he will appoint him over all his possessions. But if such a servant shall say in his heart; My Lord delayeth his coming: and shall
begin

begin to beat the men and the maid-servants, and to eat, and drink, and be drunken: the Lord of that servant will come in a day which he did not expect, and at an hour which he knoweth not; and will cut him off, and appoint him his portion with the unbelievers. For that servant, knowing his Lord's will, but not preparing *himself*, neither acting according to his will, shall be beaten with many stripes: whereas he that knew not, and committed things worthy of stripes, shall be beaten with few. For to whomsoever much is given, of him much will be required: and to whom much hath been intrusted, of him they will demand the more.

I am come to send fire on the earth: and what do I desire, if it be already kindled? But I have a baptism to be baptized with: and how am I pressed, till it be finished? Do ye imagine that I am come to give peace on the earth? I tell you, no, but rather division. For hereafter there shall be five in one house divided: three against two, and two against three. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

S E C T. LXII.

The people reproved for not discerning the times. The case of the Galileans, and those on whom the tower of Siloam fell; with the parable of the barren fig-tree.

Luke xii. 54—59. xiii. 1—9.

THEN he said also to the multitudes; When ye see a cloud rising from the west, ye presently say, a great shower is coming: and it is so. And when ye perceive the south wind blowing, ye say, it will be burning hot: and it cometh to pass. Ye hypocrites, ye can judge of the face of the earth and of the heavens, why then do ye not discern this time? and why do not ye even of yourselves judge what is right? For when thou art going with thy adversary before the magistrate, as thou art in the way endeavour to accommodate the matter with him: lest he bring thee before the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not come out from thence, till thou hast paid the very last mite.

Now some, who were present at that time, told him concerning the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said to them; Do ye think that these Galileans were sinners beyond all the Galileans, because they suffered these things? I tell you, no: but unless ye repent, ye shall all thus perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them: do ye think that they were sinners beyond all men, who dwelt at Jerusalem? I tell you, no: but unless ye repent, ye shall all thus perish.

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And he spake this parable; A certain man had a fig-tree planted in his vineyard; and he came expecting fruit on it, but found none. Then he said to the dresser of his vineyard; Lo, for three years have I come, expecting fruit on this fig-tree, and find none: cut it down, why should it take up the ground? But he answering said to him; Lord, suffer it this one year more, till I dig about it, and lay some dung. And then it may bear fruit: but if not, after that thou shalt cut it down.

S E C T. LXIII.

Jesus before he leaves Peræa cures an infirm woman. Spake the parables of the mustard seed, and the leaven a second time. Goes towards Jerusalem through Herod's dominions: advised to leave them. Bewails Jerusalem the first time. Luke xiii. 10—35.

AS he was teaching in one of their synagogues on the Sabbath, behold, there was a woman, who had a spirit of infirmity for eighteen years: and she was bowed together, and not in the least able to lift up herself. And when Jesus saw her, he called her to him and said to her; Woman, thou art released from thy infirmity. And he laid his hands upon her, and immediately she was made strait, and she glorified God.

But the ruler of the synagogue, being provoked that Jesus had healed on the Sabbath-day, answered and said to the people; There are six days, in which you must work: come therefore and be healed on these, and not on the day of Sabbath.

Sabbath. The Lord therefore answered him, and said; Thou hypocrite, doth not every one of you loose his ox or his ass from the stall on the Sabbath, and lead him to drink? And this woman, being a daughter of Abraham, whom Satan hath bound (lo) for eighteen years; ought not she to be loosed from this bond on the day of Sabbath? And when he had said these things, all that opposed him were ashamed: and all the people rejoiced at the glorious things, which were done by him.

Then he said; To what is the kingdom of God like? or with what shall I compare it? It is like a grain of mustard-seed, which a man took and sowed in his garden: and it increased, and grew to be a great tree, that the fowls of the air lodged in the branches of it. And again he said; To what shall I liken the kingdom of God? It is like leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages teaching, as he directed his journey towards Jerusalem. And one said to him; Lord, are there few that shall be saved? But he said to them; Strive earnestly to enter in at the strait gate: for I say to you, many will seek to enter in, and shall not be able. For as soon as the master of the house is risen up, and hath fastened the door, and ye begin to stand without and knock at the door, saying, Lord, Lord, open it to us: and he will answer and say, I know you not whence ye are. Then will ye begin to say; We have eaten and drank in thy presence: and thou hast taught in our streets. And he will say; I tell you, I know you not whence ye are: depart from me all ye workers of iniquity. There shall be weeping and

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gnashing of teeth; when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and yourselves cast out. And they shall come from the east, and from the west, and from the north, and from the south; and shall sit down in the kingdom of God. And behold, there are last which shall be first; and there are first which shall be last.

The same day certain Pharisees came to him, saying; Go away, and depart hence: for Herod designs to kill thee. But he said to them; Go, and tell that fox: Behold, I cast out devils, and perform cures to-day, and to-morrow; and the third day I shall be perfected. But I must proceed to-day, and to-morrow, and the day following: for it cannot be that a prophet should perish out of Jerusalem. O Jerusalem, Jerusalem, which killest the prophets, and stonest those who are sent to thee: how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not? Behold, your house is left to you desolate: and verily I say to you, ye shall see me no more, till the time cometh when ye shall say; Blessed is he who cometh in the name of the Lord.

S E C T. LXIV.

Jesus for the third time dines with a Pharisee. The parables of the marriage supper, thoughtless builder, and king, and salt that hath lost its savour. Luke xiv. 1—35.

AND it came to pass, that when he went into the house of one of the ruling Pharisees to eat bread on the Sabbath-day, they were watching

ing him. And behold, there was a certain man before him, that had a dropsy. And Jesus answering, spake to the Lawyers and Pharisees, saying; Is it lawful to heal on the Sabbath-day? And they were silent: and laying his hand upon him, he healed him, and sent him away. And answering them said; Which of you, who shall have an ass or an ox fallen into a pit, will not immediately draw him out on the Sabbath-day? And they were not able to return any answer to these things.

Then, having observed how they chose out the first places, he delivered a parable to those that were invited, and said to them; When thou art invited by any one to a marriage-feast, sit not down in the uppermost place; lest a person, more honourable than thou art, should be invited by him. And he, that invited you both, shall come and say to thee; Give place to this person: and then thou begin with shame to go down to the last place. But when thou art invited, go and sit down in the lowest place: that when he that invited thee cometh, he may say to thee, Friend, go up higher: then thou wilt have honour in the presence of them that sit at table with thee. For every one that exalteth himself, shall be humbled: and he that humbleth himself, shall be exalted.

And then he said to the person who had invited; When thou shalt make a dinner or a supper, invite not thy friends, nor thy brethren, nor thy kinsmen, nor thy rich neighbours *only*: lest they likewise invite thee again, and *thus* a return be made to thee. But when thou shalt make a feast, invite *also* the poor, the maimed, the lame, and the blind. And thou shalt be blessed: for they have not wherewithal to make any return to thee;

but it shall be repaid thee at the resurrection of the just.

Now when one of them that sat at table with him, heard these things, he said to him; Blessed is he that shall eat bread in the kingdom of God. Then he said to him; A certain man made a great supper, and invited many: and sent his servant at supper-time to say to them that were invited; Come, for all things are now ready. And they all, as with one *consent*, began to make excuse. The first said, I have purchased a field, and it is necessary I should go and see it: I desire thee, have me excused. And another said, I have bought five yoke of oxen, and I am going to try them: I desire thee, have me excused. And another said, I have married a wife, and for that reason I cannot come. And that servant came, and told his lord these things. Then the master of the house being angry, said to his servant; Go out quickly into the streets and lanes of the city: and bring in hither the poor, and the maimed, and the lame, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. Then the lord said to the servant; Go out into the highways and hedges, and press them to come in, that my house may be full. For I say to you, that none of those men, who were invited, shall taste of my supper.

And great multitudes went along with him: and turning about he said to them; If any man shall come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and moreover even his own life, he cannot be my disciple. And whoever beareth not his cross, and followeth me, cannot be my disciple. For which of you intending to build a tower,

tower, doth not first set down and calculate the expence, whether he hath sufficient to complete *it*. Lest perhaps, having laid the foundation, and not being able to finish, all that see *it* begin to mock him, saying, This man began to build, and was not able to finish. Or what king, marching to engage in a war with another king, doth not first set down and consult, whether he is able with ten thousand to go against him, who is coming upon him with twenty thousand? And if not; while the other is at a distance, he sendeth an embassy to desire conditions of peace. Thus therefore, every one of you, that biddeth not farewell to all his substance, cannot be my disciple. Salt is good: but if the salt is become insipid, with what shall it be sharpened? It is fit neither for the land, nor for the dunghill: it is thrown away. He that hath ears to hear, let him hear.

S E C T. LXV.

The parables of the lost sheep; lost money; and lost son. Luke xv. 1—32.

THEN all the publicans and the finners drew near to him, that they might hear him: and the Pharisees and the Scribes murmured much, saying, This man receiveth finners, and eateth with them. And he spake this parable to them, saying; What man of you having a hundred sheep, if he shall lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, till he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And coming home he calleth together *his* friends and neighbours, saying to them;

them ; Rejoice with me ; for I have found my sheep, which was lost. I say to you, that thus shall there be joy in heaven over one repenting sinner, more than over ninety and nine just persons, who have no want of conversion. Again, what woman having ten pieces of silver, if she shall lose one piece, doth not light a candle, and sweep the house, and look about carefully till she find it ? And having found it she calleth together *her* female friends and neighbours, saying ; Rejoice with me ; for I have found the piece which I had lost. Thus, I say to you, joy is in the presence of the angels of God, over one repenting sinner.

And he said ; A certain man had two sons : and the younger of them said to the father ; Father, give me the portion of goods, that will fall to *my share* : and he divided to them his effects. And not many days after, the younger son gathering all *his* together, travelled into a distant country : and living there riotously, he squandered away his substance. And when he had spent all, there came a mighty famine in that country ; and he began to be in want. And he went and joined himself to a citizen of that place ; and he sent him into his fields to feed the swine. And he wished he could have filled his belly with the husks, which the swine did eat : for no man gave him *any thing to eat*. And when he came to himself, he said ; How many hired servants of my father have more than sufficient bread to eat ; and I perish with hunger ! I will arise and go to my father, and will say to him ; Father, I have sinned against heaven, and before thee ; and am no more worthy to be called thy son : make me as one of thy hired servants. And he arose, and came to his father. But keeping off as yet at a distance,

distance, his father saw him, and was moved with compassion; and ran, and fell on his neck, and kissed him. And the son said to him; Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. But the father said to his servants; Bring out the best robe, and put *it* on him: and give a ring for his hand, and shoes for his feet. And bring hither and kill the fatted calf: and let us eat and be joyful: for this my son was dead, and is alive again; he was lost, and is found: and they began to be merry.

Now his elder son was in the field: and as he came near to the house, he heard musick and dancing. And calling one of the servants to him, he enquired what was the meaning of these things. And he said to him; Thy brother is come; and thy father hath killed the fatted calf; because he hath received him in good health. And he was enraged, and would not go in: his father therefore went out, and intreated him. But he answering said to his father; Lo, these many years I serve thee, and have not in any article transgressed thy commands: yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf. And he said to him; Son, thou art always with me; and all that I have is thine. It is right, that we should be merry and rejoice: for this thy brother was dead, and is live again; and was lost, and is found.

S E C T. LXVI.

The parables of the unjust steward, and of Dives and Lazarus. Luke xvi. 1—31.

THEN he said also to his disciples; There was a certain rich man who had a steward, that was accused to him of having wasted his goods. And calling him he said to him; What is this that I hear of thee? Render up an account of thy stewardship: for thou canst be no longer steward. Then the steward said within himself; What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed. I have *now* found out what I will do; that when I am turned out of the stewardship, they may receive me into their houses. So he called every one of his lord's tenants to him, and said to the first; How much art thou to pay to my lord? And he said, A hundred measures of oil. And he said to him; Take thy writing, and sit down quickly, and set down fifty. Then he said to another; And how much art thou to pay? And he said, A hundred measures of wheat: and he said to him, Take thy writing, and set down fourscore. And *his* lord commended the unjust steward, because he had acted wisely: for the children of this world are wiser in their generation than the children of light.

And I say to you; Make to yourselves friends of the false Mammon; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not
been

been faithful in the false mammon, who will commit to your trust the true? And if ye have not been faithful in that which belongs to another, who will give you any thing for your own? No servant can serve two masters: for either he will hate the one, and love the other: or else he will adhere to the one, and neglect the other. Ye cannot serve God and Mammon.

Now the Pharisees, who were lovers of money, heard likewise all these things; and they sneered him. But he said to them; Ye are they who justify yourselves before men: but God knoweth your hearts. For that which is highly esteemed among men, is *often* an abomination in the sight of God. The law and the prophets *were* till John: from that time the kingdom of heaven is preached, and every man presseth into it. And it is easier for heaven and earth to pass away, than for one tittle of the law to fail. He that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth her, who is put away from *her* husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen, and feasted splendidly every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores. And desiring to be fed with the crumbs, which fell from the rich man's table: moreover also the dogs came, and licked his sores. And it came to pass that the poor man died; and he was carried by angels into Abraham's bosom: the rich man also died, and was buried. And in hell being in torments, and lifting up his eyes, he saw Abraham at a distance, and Lazarus at his bosom. And calling out he said; Father Abraham, have compassion on me, and send Lazarus,

Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said; Son, remember that thou in thy life-time receivedst thy good things, and Lazarus likewise evil things: and now he is comforted, and thou art tormented. And besides all these, there is a great chasm fixed between us and you: so that they who would go from hence to you, cannot; neither can they who are there, pass over to us. Then he said; I intreat thee therefore, father, that thou wouldst send him to my father's house: for I have five brethren, that he may testify to them, that they also may not come into this place of torment. Abraham saith to him; They have Moses and the prophets: they may attend to them. And he said; Nay, father Abraham, but if one went to them from the dead, they will repent. And he said to him; If they listen not to Moses and the prophets, neither will they be persuaded, if one should arise from the dead.

S E C T. LXVII.

Jesus speaks of offences, and of unprofitable servants. Is sent for to Lazarus. Leaves Peræa, and upon the road cures ten lepers.
 Luke xvii. 1—19. John xi. 1—16.

THEN he said to his disciples; It is impossible but that offences will come: but woe to him by whom they come. It were better for him that a mill-stone was hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves: if thy brother trespass against thee, rebuke

buke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said to the Lord; Increase our faith. And the Lord said; If ye had faith as a grain of mustard-seed, ye might say to this sycamore-tree; Be thou plucked up by the roots, and planted in the sea; and it should obey you.

Now which of you, having a servant plowing or taking care of cattle, will say to him immediately as he cometh from the field; Come here, and sit down *with me* at table? But will he not rather say to him; Make ready my supper, and girding thyself wait upon me while I eat and drink; and after that thou shalt eat and drink? Doth he thank that servant, because he did the things that were commanded him? I think not. Thus likewise ye, when ye shall have done all those things which are commanded you, say; We are unprofitable servants: we have done that which was our duty to do.

Now a certain man was sick, Lazarus of Bethany, the town of Mary, and her sister Martha. (It was that Mary, who [*after this*] anointed the Lord with precious ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore the sisters sent to him, saying; Lord, behold, he whom thou lovest, is sick. When Jesus heard *it*, he said; This sickness is not to death, but for the glory of God, that the Son of God may be glorified by it. (Now Jesus loved Martha, and her sister, and Lazarus.) Having then heard that he was sick, he continued still two days in the place where he was. And after that he saith to his disciples; Let us go into Judea again. The disciples say to him; Master,

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the Jews lately sought to stone thee; and dost thou go thither again? Jesus answered; Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world: but if a man walk in the night, he stumbleth, because there is no light in him. Thus he spake; and after that he saith to them; Our friend Lazarus is asleep: but I go, that I may awake him. Then said his disciples; Lord, if he sleep, he will recover. But Jesus spake of his death: and they thought, that he had spoken of taking rest in sleep. Then Jesus said to them plainly; Lazarus is dead: and I am glad for your sakes, that I was not there, because ye may believe. Therefore let us go to him. Then Thomas, called Didymus, said to his fellow-disciples; Let us also go, that we may die with him.

And it came to pass, that in his journey towards Jerusalem he passed through the midst of Samaria and Galilee. And as he was entering into a certain village, ten men that were lepers met him, *but* stood at a distance. And they raised their voices, and said; Jesus, master, have compassion on us. And when he saw *them*, he said to them; Go, shew yourselves to the priests: and it came to pass, that as they were going, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God; and fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. Jesus answering said; Were there not ten cleansed? but where *are* the *other* nine? There are not found that returned to give glory to God, except this stranger. And he said to him; Arise, go on thy way, thy faith hath saved thee.

S E C T. LXVIII.

Jesus raises Lazarus at Bethany; and then goes to Ephraim. John xi. 17—54.

THEN when Jesus was come (*to Bethany*), he found that he (*Lazarus*) had been already four days in the grave. (Now Bethany was near to Jerusalem, about fifteen furlongs off.) And many of the Jews came to Martha and Mary to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went out to meet him: but Mary was sitting in the house. Then said Martha to Jesus, Lord, if thou hadst been here, my brother had not died. But even now I know, that whatever thou shalt ask of God, God will grant thee. Jesus saith to her; Thy brother shall rise again. Martha said to him; I know that he shall rise again in the resurrection at the last day. Jesus said to her; I am the resurrection and the life: he that believeth in me shall live, though he should die; and every one, who liveth and believeth in me, shall never die. Believest thou this? She saith to him; Yea, Lord: I believe that thou art the Christ, the Son of God, who was to come into the world.

And having said this, she went from him, and secretly called her sister Mary, saying; The master is come, and asketh for thee. As soon as she heard it, she arose hastily, and went to him. (Now Jesus was not yet come into the village, but was in the place where Martha had met him.) The Jews therefore, who were with her in the house comforting her, when they saw that Mary

rose up hastily, and went out, followed her, saying; She is going to the grave to weep there.

When Mary came where Jesus was, and saw him, she fell down at his feet, saying to him; Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews that came with her weeping *also*, groaned in spirit, and was troubled: and said; Where have ye laid him? They say to him; Lord, come and see. Jesus wept. Then the Jews said; Behold, how he loved him. And some of them said; Could not this man, who opened the eyes of the blind, have done *something* that even this man should not have died? Jesus therefore groaning again in himself, cometh to the grave. It was a cave, and a stone lay upon it. Jesus said; Take away the stone. Martha, the sister of him that was dead, saith to him, Lord, he is now offensive: for he is four days *buried*. Jesus saith to her; Did I not say to thee, that if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone, where the dead was laid. And Jesus lifted upwards *his* eyes, and said; Father, I thank thee, that thou hast heard me. I knew indeed that thou always hearest me: but I said *it* for the multitude who stand by, that they may believe thou hast sent me.

And having thus spoken, he cried with a loud voice; Lazarus, come forth. And the dead came forth, having his feet and hands bound with fillets, and his face compassed about with a napkin. Jesus saith to them; Loose him, and let him go.

Then many of the Jews, who were come to Mary, and saw what Jesus did, believed on him: but some of them went to the Pharisees, and tol
them

them what Jesus had done. Then the chief priests and the Pharisees gathered a council together, and said; What are we doing? for this man performeth many miracles: and if we let him go on in this manner, all men will believe on him; and the Romans will come and take away both our place and nation. Now one of them, Caiaphas, being the high-priest that year, said to them; Ye know nothing at all; nor consider, that it is better for us, that one man should die for the people, and not the whole nation perish. And he spake not this of himself: but being high-priest that year, he prophesied that Jesus should die for the nation. And not for that nation only, but that he should also gather into one, the children of God that are scattered abroad. Then from that very day they conspired together, *how* they might put him to death.

Jesus therefore walked no more openly among the Jews: but went from thence into the country near the wilderness, to a city called Ephraim; and there he continued with his disciples.

S E C T. LXIX.

Jesus foretells the destruction of Jerusalem for the first time: and his own sufferings the fifth. The parable of the unjust judge and the widow. Luke xvii. 20—37. xviii. 1—8.

AND being examined by the Pharisees, when the kingdom of God was to come; he answered them and said; The kingdom of God cometh not with observation; neither shall they say, Lo here, or Lo there; for lo, the kingdom

of God is within you. And he said to the disciples; The days will come, when ye shall desire to see one of the days of the Son of Man, and ye shall not see *it*. And they shall say to you; Lo here, or lo there; but go not out, neither follow *them*. For as the lightning, which darteth from one *part* under heaven, shineth to the other *part* under heaven: thus also shall the Son of Man be in his day: but he must first suffer many things, and be rejected by this generation.

Now as it was in the days of Noah, even so shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, till the day that Noah entered into the ark: and the flood came, and destroyed them all. Thus likewise it was in the days of Lot: they did eat, they bought, they sold, they planted, they built. But the day that Lot went out of Sodom, fire and brimstone rained from heaven, and destroyed them all. Thus shall it be in the day, when the Son of Man is revealed.

In that day, he that shall be upon the housetop, and his goods in the house, let him not come down to take them away: and he that is in the field, let him likewise not return back. Remember Lot's wife. He that shall seek to save his life, shall lose it: and he that shall lose his life, shall preserve it. I tell you, in that night two men shall be in one bed; the one shall be seized, and the other dismissed. Two women shall be grinding together; the one shall be seized, and the other dismissed. Two men shall be in the field; the one shall be seized, and the other dismissed. And they answering say to him; Where, Lord? And he said to them; Wheresoever the carcase is, there will the eagles be gathered together.

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Then also he spake a parable to them, that men ought constantly to pray, and not to flag, saying; There was in a certain city a judge, who neither feared God, nor regarded man. And there was a widow in that city, who came to him, saying; Do me justice against my adversary. And for some time he would not; but afterwards he said within himself; Though I neither fear God, nor regard man; yet because this widow teazeth me, I will do her justice, lest by her continual coming she give me pain. And the Lord said; Hear what the unjust judge saith: and shall not God act in vindication of his own elect, who cry day and night to him; though he bear long with those [*that oppress them.*] I tell you that he will vindicate them suddenly. Nevertheless when the Son of Man cometh, shall he find faith on the earth?

S E C T. LXX.

*The parable of the Pharisee and the Publican.
Concerning divorces. Jesus blesses little
children. Luke xviii. 9—17. Matt. xix.
3—15. Mark x. 2—16.*

AND he also spake this parable to some, who trusted in themselves that they were righteous, and despised others. Two men went up to the temple to pray: the one a Pharisee, the other a Publican. The Pharisee standing by himself prayed in these words: God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this Publican. I fast twice in the week, and I pay tithes of all that I possess. And the Publican standing at a distance, would

would not so much as lift up his eyes to heaven : but smote upon his breast, saying ; God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other : for every one that exalteth himself, shall be humbled ; and he that humbleth himself, shall be exalted.

And the Pharisees came to him to try him, and saying to him ; Is it lawful for a man to put away his wife for any cause ? And he answered and said to them ; Have ye not read, that God the Creator at the beginning made them male and female ? And he said ; For this reason shall a man leave his father and mother, and shall be joined to his wife, so that they two shall be one flesh. Wherefore they are no more two, but one flesh : what therefore God hath bound together, let not man separate. They say to him ; Why then did Moses command to give a writing of divorce, and put her away ? And he answered and said to them ; What did Moses command you ? And they said ; Moses suffered to write a bill of divorce, and dismiss her. He saith to them ; Moses, for the hardness of your hearts, wrote you this precept, and suffered you to put away your wives : but from the first it was not so ; for at the beginning of the creation, God made them male and female. And I say to you ; Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery : and he who marrieth her that is so put away, committeth adultery.

And in the house his disciples asked him again concerning this matter. And he saith to them ; Whosoever shall put away his wife, and marry another, committeth adultery against her : and if a woman shall put away her husband, and be married

married to another, she committeth adultery. His disciples say to him ; If this be the case of a man with his wife, it is not good to marry. But he said to them ; All men cannot receive this saying ; only they to whom it is given. For there are some eunuchs, born so from *their* mother's womb : and there are some eunuchs, who were made eunuchs by men : and there are some eunuchs, who have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive *this*, let him receive it.

And they brought young children and infants to him, that he might touch them, and put his hands upon them, and pray ; and when the disciples saw *it*, they rebuked those that brought them. But Jesus perceiving this, was greatly displeased, and said to them ; Suffer little children to come to me, and forbid them not ; for of such is the kingdom of God and of heaven. Verily I say to you ; Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter into it. And calling them to him, and taking them up in his arms, he laid his hands upon them, and blessed them : and *then* he departed from thence.

S E C T. LXXI.

He leaves Ephraim. The rich ruler. Hard for a rich man to enter the kingdom of heaven. Thrones promised for the first time. Self-denial inculcated a third time. The labourers in the vineyard. Matt. xix. 16—30. xx. 1—16. Mark x. 16—31. Luke xviii. 18—30.

AND when he was going forward in the way, behold a certain ruler came running, and kneeling down before him, demanded of him saying; Good master, what good thing shall I do, that I may inherit eternal life. And Jesus said to him; Why dost thou call me good? There is none good, but God only. But if thou wilt enter into life, keep the commandments. He saith to him; Which? Jesus said; Thou knowest the commandments: Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Defraud not; Honour thy father and thy mother; and, Thou shalt love thy neighbour as thyself. The young man answered and said to him; All these things have I observed from my youth: what more do I want? Then Jesus looking upon him earnestly loved him, when he heard these things, and said to him; One thing thou yet wantest; if thou wilt be perfect; Go, and sell all thy substance, and distribute it to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. But when the young man heard that saying, he was grieved,
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and went away very sorrowful : for he was very rich, and had great possessions.

And when Jesus saw that he was very sorrowful, he looked round about, and saith to his disciples ; How hardly shall they that have riches enter into the kingdom of God ? Verily I say to you ; that a rich man shall with difficulty enter into the kingdom of heaven. And the disciples were astonished at his words : but Jesus answering again saith to them ; Children, how difficult is it for those who trust in riches to enter into the kingdom of God ! And again I say to you ; It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And when his disciples heard *it*, they were exceedingly amazed, and astonished above measure, saying among themselves ; Who then can be saved ? And Jesus looking upon them saith to them ; With men this is impossible, but not with God : for with God all things are possible ; *even* the things which are impossible with men are possible with God.

Then Peter answering began to say to him ; Behold, we have left all and followed thee : what shall we have therefore ? And Jesus answered, and said to them ; Verily I say to you, that ye who have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one, that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, and for the gospel, and the kingdom of God, shall receive manifold more, *even* an hundred fold now in this present time ; houses, and brethren, and sisters, and mothers, and children, and lands, with persecution : and
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in the world to come shall inherit eternal life. But many first shall be last, and the last first.

For the kingdom of heaven is like to a man who was master of a family, that went out early in the morning to hire labourers for his vineyard. And having agreed with the labourers for a *Roman* penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing unemployed in the market-place; and he said to them; Go ye also into the vineyard, and whatsoever is right I will give you: and they went. Going out again about the sixth and ninth hour, he acted in the same manner. And he went out about the eleventh hour [*five in the afternoon*] and found others standing idle, and said to them; Why do ye stand here all the day idle? They say to him; Because no body hath hired us. He said to them; Go ye also into the vineyard, and whatever is right ye shall receive.

Now when the evening was come, the lord of the vineyard said to his steward; Call the labourers, and pay them the hire, beginning from the last up to the first. And when they of the eleventh hour came, each of them received a penny. But when the first came, they supposed that they should receive more, and they likewise received, each man a penny. And when they had received *it*, they murmured against the master of the house, saying; These last have worked but one hour, and thou hast made them equal to us, who have borne the burthen and heat of the day. But he answered, and said to one of them; Friend, I do not wrong thee: didst not thou agree with me for a penny? Take up thy own, and be gone: for I chuse to give to this last even as to thee. Is it not lawful for me to do what I please

please with my own? Is thy eye evil, because I am good? Thus shall the last be first, and the first last: for many are called, but few chosen.

S E C T. LXXII.

Jesus foretells his sufferings a sixth time, and his resurrection the fifth. His disciples strive a second time for the chief places. Humility recommended again. He cures two blind men near Jericho. Matt. xx. 17—34. Mark x. 32—52. Luke xviii. 31—43.

AND as they were in the road going up to Jerusalem, Jesus led the way: and they were amazed, and followed *him* with fear. Then he took again to him the twelve disciples apart in the way, and said to them; Behold, we are going up to Jerusalem, and all things, that are written by the prophets concerning the Son of Man shall be accomplished: and the Son of Man shall be betrayed, and delivered to the Chief-Priests, and to the Scribes; and they shall condemn him to death. And *then* they shall deliver him to the Gentiles: and they shall mock him, and shall injuriously treat him, and shall scourge him, and shall spit upon him, and ~~shall~~ crucify and kill him; and the third day he shall rise again. But they understood none of these *things*: and this saying was hid from them, neither knew they what was spoken.

Then came the mother of Zebedee's children, with her sons James and John, worshipping, and asking of him a ~~certain~~ *favor*, saying; Master, we desire that thou ~~wouldst~~ do for us whatever

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we shall ask. And he said to them; What do ye desire that I should do for you? And she and they said to him; Grant to us that they (we) may sit, one on thy right-hand, and the other on thy left in thy kingdom and glory. But Jesus answering said to them; Ye know not what ye ask. Are ye able to drink of the cup, of which I shall drink; and to be baptized with the baptism, with which I shall be baptized? They say to him; We are able. And Jesus saith to them; Ye shall indeed drink of my cup, of which I shall drink; and be baptized with the baptism, with which I am baptized: but to sit on my right-hand and on my left, is not mine to give, but to *those* for whom it is prepared by my Father.

And when the ten heard *it*, they began to be much displeased, and were moved with indignation against the two brethren, James and John. But Jesus calling them to him said to them; Ye know that the princes, who are accounted to rule over the Gentiles, lord it over them; and their great ones exercise authority upon them. But it shall not be thus with you: for if any one hath a mind to be great among you, he shall be your minister; and if any one would be first among you, let him be your servant, and the servant of all. Even as the Son of Man came not to be served, but to serve *others*, and give his life a ransom for many.

And they came to Jericho: and it happened that when he departed from Jericho with his disciples, a great multitude followed him; and behold, as he was near to Jericho, a certain blind man (*a*), Bartimeus the son of Timeus, sat by the

(*a*) Matthew says there were two blind men, so that this case is exactly like that of the two dæmoniacks, Sect. 23. and must

the way-side begging. And hearing the multitude as they passed along, he enquired what it meant: and they told him that Jesus of Nazareth was coming by. And when he heard that it was Jesus of Nazareth, he began to cry out and say; Jesus, O Lord, thou Son of David, have mercy on me. And the multitude, and many that went before, rebuked him, that he should hold his peace: but he cried a great deal the more; Have mercy on me, O Lord, thou Son of David. And Jesus stood still, and commanded him to be called, and brought to him: and they called the blind man, saying to him; Courage, rise up, he calleth thee: and throwing off his cloak, he rose, and came to Jesus. And when he was come near, Jesus answering said to him, and asked him, What dost thou desire that I should do for thee? The blind man said to him; My Lord and master, that my eyes may be opened, and I may recover my sight. So Jesus had compassion on him, and touched his eyes, and said to him; Receive thy sight, and go thy way: thy faith hath saved thee. And immediately his eyes received sight, and he followed Jesus in the way, glorifying God: and all the people, when they saw it, gave praise to God.

must be treated accordingly. Mark and Luke mention only one: and as Mark has recorded his name in a very particular manner, it shews him to be a person of some note. And therefore for this reason, and because perhaps he was the chief speaker in their addresses to Jesus, they might think it sufficient to take notice only of him: but if the reader pleases, he may in the text above change the singular into the plural number.

S E C T. LXXIII.

As Jesus went from Jericho to Jerusalem, he dined with Zaccheus. Delivers the parable of the nobleman's servants. Luke xix. 1—28.

AND (Jesus) having entered, and passed through Jericho, behold, there *was* a man, named Zaccheus, who was the chief among the publicans; and he was rich. And he endeavoured to see Jesus who he was: but could not for the crowd, being little of stature. And running before, he got up into a sycamore-tree to see him; for he was to pass by it. And when Jesus came to the place, looking up he saw him, and said to him; Zaccheus, come down quickly: for I must abide at thy house to-day; and he came down presently, and received him with joy. And when they saw *it*, they all murmured saying, that he was gone to be a guest with a man that is a sinner. Then Zaccheus standing forth said to the Lord; Behold, Lord, the half of my substance I give to the poor: and if I have taken any thing wrongfully from any man, I restore fourfold. And Jesus said of him; This day is salvation come to this house, as he is also a son of Abraham: for the Son of Man is come to seek, and to save that which was lost.

When they had heard these things, he added and spake a parable; because he was near to Jerusalem, and because they thought that the kingdom of heaven was immediately to appear.

He said therefore: A certain nobleman went into a distant country, to receive for himself a kingdom,

kingdom, and *then* to return. And he called ten of his servants, and delivered to them ten pounds, and said to them; Traffick till I come back. But his citizens hated him, and sent an embassy after him, saying; We will not have this man to be king over us. And it came to pass, that when he had received the kingdom, and was returned, he ordered those servants to be called to him, to whom he had delivered the money; that he might know what each man had gained by his traffick. Then came the first saying; Lord, thy pound hath gained ten pounds. And he said to him; Well done, thou good servant: because thou hast been faithful in the least, have thou authority over ten cities. And the second came saying; Lord, thy pound hath made five pounds. And he said likewise to this; Be thou also over five cities. And another came saying; Lord, behold *here is* thy pound, which I have kept laid up in a napkin. For I was afraid of thee, because thou art an austere man, taking up what thou didst not lay down, and reaping what thou didst not sow. But he saith to him; Out of thy own mouth will I condemn thee, O thou wicked servant. Didst thou know that I was an austere man, taking up what I did not lay down, and reaping what I did not sow? For this reason therefore why didst not thou put my money into the bank, that when I came I might have received my own with interest? And he said to them who stood by; Take from him the pound, and give *it* to him that hath ten pounds. (And they said to him, Lord, he hath ten pounds.) For I say to you, that unto every one who hath, shall be given: and from him that hath not, even what he hath shall be taken away from him. But those my enemies, who would not that I should

reign over them, bring hither, and slay them before me.

And when he had said these things, he went before *them* ascending to Jerusalem.

S E C T. LXXIV.

Jesus is anointed by Mary in Bethany. Goes towards Jerusalem; weeps over the city, and enters it publickly. Matt. xxi. 1—11. Mark xi. 1—11. Luke xix. 29—44. John xi. 55—57. xii. 1—19.

NOW the Passover of the Jews drew near: and many out of the country went up to Jerusalem before the Passover, that they might purify themselves. And they enquired for Jesus, and said to one another as they stood in the temple; What think ye? will he not come to the feast? For both the Chief-Priests and the Pharisees had given a commandment, that if any one knew where he was, he should inform, that they might apprehend him.

Then Jesus came six days before the Passover to Bethany, where Lazarus was; who had been dead, whom he raised from the dead. There they made a supper for him, and Martha waited: but Lazarus was one of them that sat at the table with him. Then Mary took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot the son of Simon, who was to betray him; Why was not this ointment sold for three hundred pence, and given to the poor? This he
6 said,

said, not that he cared for the poor, but because he was a thief, and had the purse, and carried what was put into it. Then said Jesus; Let her alone: she hath kept this for the day of my burial. For the poor ye have with you always; but me ye have not always.

A great multitude of the Jews therefore, knowing that he was there, came, not for Jesus sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief-priests consulted, that they might put Lazarus to death: because that upon his account many of the Jews went off, and believed on Jesus.

On the next day, many people that were come to the feast, having heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went out to meet him. And it came to pass, that when he was near Bethphage and Bethany, approaching to Jerusalem, and was come to Bethphage, at the mount called *the mount* of Olives, Jesus sent two of his disciples, saying to them; Go into the village overagainst you, and as soon as ye are entered into it ye will presently find an ass tied, and with her a colt tied, on which no man ever sat: loose him, and bring him to me. And if any one should say any thing to you, or ask you, Why do ye loose him? Ye shall say, Because the Lord hath occasion for them: and immediately he will send them. All this was done, that it might be fulfilled what was spoken by the prophet, saying; Tell ye the daughter of Sion; Behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples that were sent, went away and found, exactly as he had said to them, the colt tied at the door, without, in a place where
two

two ways met : and they loose him. And certain of them that stood there, and the owners of it, said to them, What are ye doing ? Why do ye loose the colt ? And they said to them just as Jesus had commanded ; The Lord hath occasion for him ; and they let them go.

And they brought the ass and the colt to Jesus, and put their garments upon the colt, and they set him thereon, and he sat upon him. And as he went a very great multitude spread their garments in the way ; and others cut down branches of trees, and strewed them in the way. And when he drew near (*to Jerusalem*) even now at the descent of the mount of Olives, the whole multitude of the disciples, that went before and that followed, began to rejoice, and praise God with a loud voice, for all the mighty works which they had seen, saying ; Blessed *be* the kingdom of our father David ; blessed *be* the king, who cometh in the name of the Lord ; peace in heaven, and glory in the highest ; Hosanna, blessed is the king of Israel, who cometh in the name of the Lord ; Hosanna, to the son of David ; hosanna in the highest.

And some of the Pharisees among the multitude said to him ; Master, rebuke thy disciples : but he answering said to them ; I tell you, that if these should be silent, the stones would cry out.

Now Jesus, having *thus* found a young ass, sat upon him : as it is written ; Fear not daughter of Sion : behold, thy king cometh, sitting on the colt of an ass. But his disciples did not at first understand it : however when Jesus was glorified, then they remembered that these things were written concerning him, and *that* they had done these things to him. The people therefore, that

that were with him when he called Lazarus out of the sepulchre, and raised him from the dead, bare testimony : and for this reason the people met him ; because they had heard of this miracle, which he had performed. The Pharisees therefore said among themselves ; Do not ye perceive how ye prevail nothing ? Behold, the world is gone after him.

And as he drew near, and saw the city, he wept over it, saying ; If thou hadst known, even thou, at least in this thy day, the things *which conduce* to thy peace ! but now they are hid from thy eyes. For the days shall come upon thee that thy enemies shall cast a trench about thee, and shall inclose thee round, and keep thee in on every side : and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

And Jesus entered into Jerusalem ; and when he was come there, all the city was moved, saying ; Who is this ? And the multitude said ; This is Jesus the prophet, from Nazareth of Galilee. And Jesus went into the temple, and having looked round about all things, and the evening being now come, he went out to Bethany with the twelve.

S E C T. LXXV.

The fig-tree cursed. The temple purged for the second time. Matt. xxi. 12—22. Mark xi. 12—26. Luke xix. 45, 46.

AND the next morning, as they were coming from Bethany to return into the city, he was hungry. And seeing a fig-tree by the way at some distance, which had leaves, he went to it, if therefore he might find any fruit upon it; for the time of gathering figs was not yet: and when he came to it, he found nothing but leaves only. And Jesus answering said to it; May no man any more eat fruit of thee; neither let any grow upon thee hereafter for ever: and his disciples heard *this*; and presently the fig-tree withered away.

And they came to Jerusalem: and Jesus went into the temple of God, and began to drive out all those who sold and bought in the temple; and overturned the tables of the money-changers, and the seats of them that sold doves: and would not suffer that any one should carry a vessel through the temple. And he taught, saying to them; Is it not written, My house shall be called a house of prayer for all nations? But ye have made it a den of thieves.

And the blind and the lame came to him in the temple, and he healed them. And when the Chief-Priests and Scribes saw the wonders that he performed, and the children crying out in the temple, and saying; Hosanna to the son of David; they were greatly offended; and said to him; Dost thou hear what these say? And Jesus saith

saith to them ; Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise ? And the Scribes and Pharisees heard *this*, and sought how they might destroy him : for they feared him, because all the people were struck with his doctrine.

Now when the evening was come, he went out of the city to Bethany, and lodged there. And in the morning [*as they returned to Jerusalem*] when they passed by, they saw the fig-tree dried up from the *very* roots : and when the disciples saw it, they wondered and said ; How soon is the fig-tree withered away ? And Peter calling to remembrance saith to him ; Rabbi, behold, the fig-tree which thou cursedst [*yesterday*] is withered away. And Jesus answering saith to them ; Have faith in God. For verily I say to you ; If ye have faith, and do not doubt, ye shall not only do the like to this fig-tree ; but if ye shall say to this mountain ; Be thou taken up, and thrown into the sea : if he shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith, and it shall be done. For I tell you, that all things which ye shall ask in prayer, believing that ye shall receive them, they shall be *granted* to you, and ye shall receive them. And when ye stand praying, if ye have a matter against any one, forgive him : that your Father, who is in heaven, may also forgive you your trespasses. But if ye forgive not, neither will your Father, who is in heaven, forgive your trespasses.

S E C T. LXXVI.

When he was come to Jerusalem, and was in the temple, some Greeks desire to see him. He preaches to them, and the people: and a voice came from heaven. John xii. 20—50.

NOW among those who went up to worship at the feast, there were certain Greeks: and they came therefore to Philip, who was from Bethsaida of Galilee, and entreated him, saying, Sir, we desire to see Jesus. Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus. And Jesus answered them [*probably the Greeks*] saying; The hour is come that the Son of Man should be glorified. Verily, verily, I say to you, unless a grain of wheat fall into the ground, and die, it remaineth alone: but if it die, it bringeth forth much fruit. He that loveth his life, shall lose it: and he that hateth his life in this world, shall preserve it for life eternal. If any one serve me, let him follow me: and where I am, there also shall my servant be. And if any one shall serve me, him will the Father honour.

Now is my soul troubled: and what shall I say? Father, save me from this hour. *No!* because for this I came to this hour. Father, glorify thy name. Then a voice came from heaven, *saying*, I have both glorified it, and will glorify it again. The people therefore who stood by and heard it, said that it thundered: others said, an angel spake to him. Jesus answered and said; This voice came not for my sake, but for yours. Now is the

the judgment of this world; now shall the prince of this world be cast out: and when I shall be lifted up from the earth, I will draw all men to me. (And this he said, signifying by what *kind* of death he should die.)

The people answered him; We have heard out of the law, that the Christ continueth for ever: and why dost thou say, that the Son of Man must be lifted up? Who is this Son of Man? Then Jesus said to them; Yet for a little while the light is with you: walk as long as ye have the light, that darkness may not come upon you; for he that walketh in the darkness, knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light.

Jesus having spoken these things, he departed, and concealed himself from them.

But though he had performed so many miracles before them, they did not believe on him. So that the word of Isaiah the prophet was fulfilled, which he spake; Lord, who hath believed our report: and to whom hath the arm of the Lord been revealed? For this cause they could not believe, because Isaiah said again; He hath blinded their eyes, and hardened their hearts, that they may not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them. These things Isaiah said, when he saw his glory, and spake of him. Nevertheless there were many also of the rulers, who believed on him; but they did not confess *it* for fear of the Pharisees, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Jesus then cried and said; He that believeth on me, believeth not on me *only*, but on him
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that sent me: and he that seeth me, seeth him that sent me. I am come a light into the world, that every one, who believeth on me, should not abide in darkness. And if any man heareth my words, and believeth not; I do not condemn him: because I did not come to condemn the world, but that I might save the world. He that rejecteth me, and receiveth not my words, hath one that condemneth him: the word which I have spoken, that shall condemn him at the last day. For I have not spoken of myself: but the Father, who sent me, gave me commandment, what I should say, and what I shall speak. And I know that his commandment is life everlasting: therefore whatever I speak, even as the Father hath said to me, so I speak.

S E C T. LXXVII.

Jesus is questioned concerning his authority. The parable of the sons sent to the vineyard: and of the vineyard let out to husbandmen: and of the marriage-supper again. Matt. xxi. 23—46. xxii. 1—14. Mark xi. 27—33. xii. 1—12. Luke xix. 47, 48. xx. 1—19.

AND he was teaching every day in the temple: but the Chief-Priests, and the Scribes, and the principal people sought to destroy him, and could not find what they might do; for the people in general were very attentive to hear him. And it came to pass, that on one of those days, when he was come again to Jerusalem, as he was walking in the temple, teaching the people, and preaching the gospel; the Chief-Priests, and the

Scribes, with the elders of the people came upon him, and spake to him, saying; Tell us, by what authority doest thou these things? or who is he that gave thee this authority to do these things? And Jesus answered and said to them; I will also ask you one question: and if you answer me, and tell me this one thing, I will likewise tell you by what authority I do these things. The baptism of John; whence was it? from heaven, or of men? answer me. And they reasoned among themselves, saying; If we shall say From heaven; he will say to us, why did not ye then believe him? But if we shall say, Of men; we are afraid of the people, they will stone us, for they are all persuaded, and hold John as a prophet. And they answered and said to Jesus; We cannot tell whence *it was*. And Jesus answering said to them; Neither do I tell you by what authority I do these things.

But what do ye think? A certain man had two sons: and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but he afterwards repented, and went. And he came to the second, and said the same: and he answered and said, I *go* Sir; but went not. Which of the two did the will of his father? They say to him, the first. Jesus saith unto them, Verily I say to you, that the publicans and the harlots go before you into the kingdom of God. For John came to you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, though ye saw *this*, repented not afterward, that ye might believe him.

Then he began to speak to the people by parables, and said, Hear this other parable. There was a certain master of a family, who planted a

vineyard, and made a hedge round it, and digged a wine-fat and press in it, and built a tower; and let it out to husbandmen, and travelled into a distant country for a long time. And at the season when the time of the fruits drew near, he sent his servants to the husbandmen, that they might receive from them the fruit of the vineyard. And the husbandmen took his servants, and beat one, and sent him away empty; and they killed another, and stoned another. And again he sent to them other servants more than the first, and they treated them in the same manner: and at one they threw stones, and wounded *him* in the head, and sent him away empty, and shamefully abused. And again he sent a third, and they wounded him also, and cast him out, and killed him; and many others, beating some, and killing some. Then said the lord of the vineyard; What shall I do? I will send my son. Having yet therefore one son, his well-beloved, he sent him also last of all to them, saying, Perhaps they will reverence my son when they see him. But when the husbandmen saw the son, they reasoned and said among themselves; This is the heir: come, let us kill him, and seize on his inheritance, that it may be ours. And they laid hands on him, and cast him out of the vineyard, and slew him.

When therefore the lord of the vineyard cometh, what will he do to those husbandmen? They say to him; He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. *Jesus said*, He will come, and *certainly* destroy those husbandmen, and give the vineyard to others. Therefore I say to you, the kingdom of God shall be taken from you, and given to a nation,

nation, which shall bring forth the fruits of it. And when they heard *this*, they said, God forbid. Then Jesus looked earnestly at them, and said, What then is this that is written? Did ye never read this scripture? The stone, which the builders rejected, is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Now when the Chief-Priests, and the Scribes, and the Pharisees had heard his parables, they perceived that he had spoken this parable against them: and they sought at that time to lay hands on him; but they were afraid of the multitude, because they took him for a prophet.

And Jesus answered and spake to them again by parables, saying; The kingdom of heaven is like to a certain king, who made a marriage-supper for his son: and sent forth his servants to call them who were invited to the wedding; and they would not come. He sent out other servants again, saying, Tell them who are invited; Behold, I have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready; come to the feast. But they paid no regard to it, and went away; one to his field, another to his merchandise; and the rest took his servants, and injuriously treated them, and slew them. And when the king heard *of it*, he was enraged: and sent his armies, and destroyed those murderers, and burnt their city. Then he saith to his servants; The dinner is ready, but they who were invited were not worthy. Go out therefore into the publick ways, and as many as ye can find, call to the feast. So those servants going out into the ways, collected together all,

as many as they found, both bad and good : and the entertainment was furnished with guests. Now when the king came in, to look at those who sat at table, he saw there a man who was not clothed with a wedding-garment. And he saith to him, Friend, how didst thou come in here, not having a wedding-garment? And he was struck speechless. Then the king said to the servants; Bind him hand and foot, and take him away, and cast him out to the outward darkness: there shall be weeping and gnashing of teeth. For many are called, but few chosen.

Then they (*the Pharisees*) left him, and went away.

S E C T. LXXVIII.

The lawfulness of paying tribute. The Sadducees confuted. The great commandment in the law. Matt. xxii. 15—40. Mark xii. 13—34. Luke xx. 20—40.

THEN the Pharisees went, and consulted together how they might ensnare him in *his* discourse: and they watched him, and sent out to him their disciples, certain of the Pharisees with the Herodians, to be spies, pretending themselves to be righteous; that they might catch him in his words, and lay hold of some expression, for which they might deliver him up to the power and authority of the governor.

And when they were come, they asked him, saying; Master, we know that thou art true, and speakest and teachest rightly, neither carest thou for any man: for thou regardest and acceptest not the person of men, but teachest the way of
God

God in truth. Tell us therefore, what thinkest thou? Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give? But Jesus knowing their hypocrisy, perceived their wicked craftiness, and said to them; Why do ye tempt me, ye hypocrites? Shew me the tribute-money. And they brought to him a (*Roman*) penny. And he saith to them; Whose is this image and superscription? They say to him; Cæsar's. Then saith he to them; Render therefore to Cæsar, the things which are Cæsar's: and to God, the things which are God's. And when they heard this, they could not take hold of his words before the people: and they were surpris'd at his answer, and were silenced, and left him, and went away.

The same day certain of the Sadducees, who say there is no resurrection, came to him and asked him, saying; Master, Moses said and wrote to us; If any man's brother die, having a wife, and leaving his wife behind him, and no children: that his brother should take and marry his wife, and raise up seed to his brother. Now there were with us seven brethren: and the first took a wife, and died without children; and having no issue, left his wife for his brother. And the second took her to wife, and died childless: and the third took her, and in like manner the seven also, and they died and left no children. Last of all the woman also died. In the resurrection therefore, when they shall rise, whose wife shall she be of the seven? for all the seven had her for a wife.

Jesus answered and said to them; Ye do err: and do ye not therefore err, because ye know not the scriptures, nor the power of God? The children of this world marry, and are given in marriage.

riage: But they, who shall be accounted worthy to obtain that world, and the resurrection from the dead, when they shall rise, neither marry, nor are given in marriage: for they are as the angels of God in heaven, and equal to them, being the children of God, and the children of the resurrection.

Now concerning the resurrection, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. Have ye not read in the book of Moses, how from the bush God spake to him, and *by him* to you, saying; I am the God of Abraham, and the God of Isaac, and the God of Jacob? Now he is not a God of the dead; but the God of the living: for all live to him; and therefore ye do greatly err.

And when the multitude heard *this*, they were astonished at his doctrine: and some of the Scribes answering said, Master, thou hast spoken well.

And the Pharisees hearing that he had put the Sadducees to silence, gathered together: and one of them who was a Scribe and a Lawyer (having heard them (*Jesus and the Sadducees*) disputing together, and perceiving that he had answered them well) asked him a Question to try him, saying; Master, which is the first and great commandment of all in the law? And Jesus answered him; The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment: and the second is like to it, *which is this*; Thou shalt love thy neighbour as thyself. There is no other commandment

mandment greater than these: and all the law and the prophets depend upon these two commandments. And the Scribe said to him: Very well, master, thou hast spoken the truth: for there is one God, neither is there any other beside him. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength; and to love a neighbour as himself, is more than all whole burnt-offerings and sacrifices. And when Jesus saw that he had answered wisely, he said to him; Thou art not far from the kingdom of God.

And after that, no man durst ask him any question at all.

S E C T. LXXIX.

Jesus proposes a question to the Pharisees concerning the Messiah. Denounces woes against them a second time. Laments Jerusalem a second time. Commends the liberality of a poor widow. Matt. xxii. 41—46. xxiii. 1—39. Mark xii. 35—44. Luke xx. 41—47. xxi. 1—4.

NOW while Jesus was teaching in the temple, and the Pharisees were gathered together, he asked them saying; How say the Scribes that Christ is the son of David? What do ye think of the Christ? Whose son is he? They say to him; *The son* of David. He saith to them; How then doth David in spirit call him Lord? For David himself said by the Holy Spirit in the book of Psalms; The Lord said to my Lord, Sit thou on my right-hand, till I make thy enemies thy

thy foot-stool. If then David call him Lord, how is he his son?

And the great multitude heard him with pleasure: and no man could answer him a word: neither did any one dare from that day forward to put any more questions to him.

Then Jesus spoke to the multitude, and to his disciples, saying; The Scribes and Pharisees sit in the chair of Moses: all therefore whatever they bid you to observe, *that* observe and do; but do not ye after their works, because they say, and do not. For they bind heavy burdens and hard to be borne, and lay *them* on mens shoulders, but they themselves will not move them with a finger: and they perform all their works, that they may be seen of men.

Then he said in his doctrine to his disciples, in the audience of all the people; Beware of the Scribes, who desire to walk in long robes; and make broad their phylacteries, and enlarge the borders of their garments; and love the chief places at feasts, and the principal seats in the synagogues; and salutations in the markets, and to be called by men. Rabbi, Rabbi. But be not ye called Rabbi: for one is your leader, the Christ; and all ye are brethren. Neither call any man upon earth your Father: for one is your Father, who is in heaven. Neither be ye called Masters: for one is your Master, the Christ. But the greatest among you, shall be your servant: and whoever exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted.

But woe to you, Scribes and Pharisees, hypocrites; because ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer those that are coming, to enter in.

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Woe to you, Scribes and Pharisees, hypocrites ; for ye eat up widows houses, and for a pretence make long prayers : therefore ye shall receive greater damnation. Woe to you, Scribes and Pharisees, hypocrites ; for ye go about the sea and the land to make one profelyte : and when it is done, ye make him twofold more the child of hell than yourselves. Woe to you, ye blind guides, who say ; If any one swear by the temple, it is nothing : but if he sweareth by the gold of the temple, he is bound. Ye fools, and blind : for which is greater, the gold, or the temple which sanctifieth the gold ? And, if any one swear by the altar, it is nothing : but if he shall swear by the gift that is upon it, he is bound. Ye fools, and blind : for which is greater, the gift, or the altar which sanctifieth the gift ? Therefore he that sweareth by the altar, sweareth by it, and by all things that are upon it : and he that sweareth by the temple, sweareth by it, and by him who dwelleth in it : and he that sweareth by heaven, sweareth by the throne of God, and by him who sitteth upon it.

Woe to you, Scribes and Pharisees, hypocrites ; for ye pay tithe of mint, and anise, and cummin ; and have omitted the weightier matters of the law, judgment, mercy, and faith : these ye ought to have done, and not to have omitted those. Ye blind guides, who strain out a gnat, and swallow a camel. Woe to you, Scribes and Pharisees, hypocrites ; for ye make clean the outside of the cup and of the dish : but within they are full of rapine and excess. Thou blind Pharisee, cleanse first the inside of the cup and dish, that the outside of them may be also clean. Woe to you, Scribes and Pharisees, hypocrites ; for ye are like to whited sepulchres, which indeed
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appear outwardly beautiful: but within are full of dead men's bones, and of all uncleanness. Even so ye also appear outwardly righteous to men; but within ye are full of hypocrisy and iniquity. Woe to you, Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and adorn the sepulchres of the righteous, and say; If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. So that ye bear witness to yourselves, that ye are the children of them who killed the prophets. Fill ye up then the measure of your fathers *sins*.

Ye serpents, ye generation of vipers; how can ye escape the damnation of hell? For this cause, behold, I send to you prophets, and wise men, and scribes: and *some* of them ye will kill, and crucify; and *some* of them ye will scourge in your synagogues, and persecute from city to city. That upon you may come all the righteous blood, shed upon the earth; from the blood of righteous Abel, to the blood of Zacharias, the son of Barachias, whom ye slew between the temple and the altar. Verily I say to you, all these things shall come upon this generation.

O Jerusalem, Jerusalem; thou that killest the prophets, and stonest them who are sent to thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not? Behold your house is left to you desolate: for I say to you, Ye shall not see me hereafter, till ye shall say; Blessed is he that cometh in the name of the Lord.

And as Jesus was sitting over-against the treasury, he looked up and saw how the people cast *their* money and *their* presents into the treasury:
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and many that were rich cast in much. And there came a certain poor widow, and she threw in there two mites, which make a farthing. And he called his disciples to him, and saith to them; Verily I say to you, that this poor widow hath cast in more, than all they that have put into the treasury: for all these have given to the offerings of God out of their abundance; but she out of her poverty hath cast in all that she had, *even* all her substance.

S E C T. LXXX.

Jesus leaves the temple never to return any more. A second time foretells the destruction of that and the city, with all the previous, concomitant, and subsequent circumstances of it. Matt. xxiv. 1—36. Mark xiii. 1—32. Luke xxi. 5—33.

AND Jesus went out, and departed from the temple: and his disciples came to him to shew him the buildings of the temple. And as he was coming out of it, one of his disciples saith to him, Master, see what manner of stones, and what buildings are here. And as some spake of the temple, how it was adorned with beautiful stones and gifts, Jesus answering said; Do not ye see these great buildings? Verily I say to you, the days will come in which, of all these things that ye behold, there shall not be left one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives over-against the temple, the disciples, Peter, and James, and John, and Andrew, came to him privately, saying, Master, tell us, when shall
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these things be? and what *shall be* the sign of thy coming, and of the end of the age, when all these things shall be fulfilled? And Jesus answering them began to say; Take care that ye be not deceived by any man: for the time draweth near, that many shall come in my name, saying, I am the Christ, and shall deceive many; but go ye not after them. And when ye shall hear of wars, and rumours of wars, and tumults, see that ye be not terrified, nor troubled: for all these things must first come to pass; but the end is not yet, neither will it be immediately.

For, he then said to them, nation shall rise against nation, and kingdom against kingdom: and there shall be violent earthquakes in several places, and troubles, and famines, and pestilences, and terrible fights, and great signs from heaven. All these are *only* the beginnings of sorrows.

But take heed to yourselves: for before all these things they shall lay their hands on you, and persecute you, and deliver you up to councils, and to the synagogues, and to prison, to be beaten and afflicted, and they shall kill you. And ye shall be hated by all nations, and shall be brought before rulers and kings for my name's sake, for a testimony against them: and it shall turn to you *also* for a testimony. But the gospel must first be published among all nations. And when they shall lead you, and deliver you up, determine in your hearts not to premeditate what ye shall answer, neither take any thought beforehand what ye shall speak: but speak whatever shall be suggested to you at that time, for it is not ye that speak, but the Holy Spirit. For I will give you a mouth and wisdom, which all your adversaries shall not be able to contradict or resist.

And then shall many be offended, and shall betray one another, and shall hate one another. The brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be betrayed both by parents, and brethren, and kindred, and friends; and some of you they shall cause to be put to death: and ye shall be hated by all men for my name's sake. But there shall not a hair of your head perish: in your patience possess ye your souls. And many false prophets shall rise, and deceive many: and because iniquity shall abound, the love of many will wax cold. But he that shall endure to the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness to all nations: and then shall the end come.

Now when ye shall see Jerusalem encompassed with armies, and the abomination of desolation, mentioned by Daniel the prophet, standing in the Holy Place where it ought not, (let him that readeth understand) then know that the desolation of it draweth near. Then let them that are in Judea flee to the mountains; and let them that are in the midst of it, go out; and let not them that are in the country enter into it. Let him who is on the house-top, not go down into the house, or enter therein to take any thing out of his house: neither let him that is in the field, turn back again to take up his garment. For these are the days of vengeance, that all things, which are written, may be fulfilled. But woe to them that are with child, and to them who give suck in those days: and pray that your flight may not be in the winter, neither on the Sabbath day. For in those days there shall be great tribulation,

and distress in the land, and wrath upon this people: such as hath not been from the beginning of the creation, which God created, to this time; no, nor ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, till the times of the Gentiles shall be accomplished. And except the Lord had shortened those days, no flesh should be saved: but for the sake of the elect, whom he hath chosen, those days shall be shortened.

And then if any man shall say to you; Lo, here is the Christ; or lo, *he is there*; believe *him* not. For false Christs, and false prophets shall rise, and shall shew great signs and wonders; so that, if *it were possible*, they would deceive the very elect: but beware, *for* behold, I have foretold you all things. If therefore they shall say to you; Behold, he is in the wilderness, go not out: behold, he is in the private chamber, believe *them* not. For as the lightning cometh out from the east, and shineth even to the west; so shall also the coming of the Son of Man be: and wherever the carcase is, there will the eagles be gathered together.

Moreover, in those days, immediately after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall. And there shall be signs in the sun, and in the moon, and in the stars: and upon the land, distress of nations with perplexity; the sea and the waves roaring; and men dying away with fear, and in expectation of those things which are coming upon the land; for the powers of heaven shall be shaken. Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the land mourn; and then

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then shall they see the Son of Man coming in the clouds of heaven, with power and great glory. Then he will send his messengers with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, *even* from the uttermost part of the earth to the uttermost part of heaven. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth near.

And he spake to them a parable: Now behold, and learn a parable of the fig-tree, and all the trees. When the branch is yet tender, and putteth forth leaves; ye see and know of your own selves that summer is now coming. So likewise ye, when ye shall see all these things come to pass, may know that the kingdom of God is near, *even* at the doors. Verily I say to you; This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day, and that hour, no man knoweth; no, not the angels who are in heaven; neither the Son, but my Father only.

S E C T. LXXXI.

Jesus having foretold in a sublime figurative style the destruction of the Jewish temple, city, and polity, proceeds by a beautiful transition to describe the last judgment: introducing the subject with some parables, which are applicable to one or both of these great events; as they recommend watchfulness and fidelity. Matt. xxiv. 37—51. xxv. 1—30. Mark xiii. 33—37. Luke xxi. 34—36.

BUT as the days of Noah, so likewise shall be the coming of the Son of Man. For as in the days which were before the flood, they were eating and drinking, marrying and giving in marriage, till the day in which Noah entered into the ark; and knew not, till the flood came, and swept them all away: so likewise shall the coming of the Son of Man be. Then shall two be in the field; the one shall be taken, and the other left: two women shall be grinding at a mill; the one shall be taken, and the other left. But take heed to yourselves, lest at any time your hearts should be overloaded with surfeiting, and drunkenness, and worldly cares; and so that day come upon you unexpectedly. For it will come as a snare upon all those that dwell upon the face of the whole earth. Watch ye therefore, and take care, and pray at all times; that ye may be accounted worthy to escape all these things that are coming to pass, and to stand before the Son of Man: for ye know not when the time is, or

at what hour your Lord will come. But know this, that if the master of the house had known in what watch the thief would come, he would have watched, and not suffered his house to have been broken into. Therefore be ye also prepared: for at an hour that ye think not, the Son of Man will come.

For *he is* like a man, who took a long journey, and leaving his house gave authority to his servants, and to every man his work, and commanded the porter to watch. Who then is a faithful and wise servant, whom his lord hath set over his household, to give them their food in proper season? Blessed is that servant, whom his lord, when he cometh, shall find so employed. Verily I say to you, that he will appoint him over his whole estate. But if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite *his* fellow-servants, and to eat and drink with drunkards: the lord of that servant shall come in a day when he looketh not for him, and at an hour which he knoweth not; and shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Watch ye therefore, for ye know not when the master of the house cometh; (at even, or at midnight, or at cock-crowing, or in the morning) lest coming suddenly he should find you sleeping. And what I say to you, I say to all, Watch.

Then shall the kingdom of heaven be like to ten virgins, who took their lamps, and went out to meet the bridegroom: and five of them were wise, and five foolish. They that were foolish, took their lamps, but took no oil with them: but the wise took oil in their vessels with their lamps.

lamps. The bridegroom staying long, they all slumbered, and slept: and at midnight there was a great cry; Behold, the bridegroom is coming; Go out to meet him. Then all those virgins awaked, and trimmed their lamps. And the foolish said to the wise; Give us of your oil, for our lamps are gone out. But the wise answering said; *Not so*, lest there should not be enough for us and you: but go ye rather to them who sell, and buy for yourselves. But as they were going to buy, the bridegroom came: and they that were prepared, went in with him to the marriage-feast; and the door was shut. Afterwards came also the other virgins, saying; Lord, Lord, open to us. But he answering said; Verily I say to you, I know you not. Watch therefore, because ye know neither the day, nor the hour, in which the Son of Man will come.

For *he is* as a man travelling into a distant country: who called his own servants, and delivered to them his substance. To one he gave five talents; to another two; and to another one; to each according to his particular capacity: and presently took his journey. Then he that had received the five talents, went and negotiated with it, and made other five talents. In like manner also he that *had* the two, and he gained other two. But he that had received the one, went and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants returneth, and reckoneth with them. And he that had received five talents, came to him and brought other five talents, saying; Lord, thou deliverdest to me five talents: behold, I have gained to them other five talents. His lord said to him; Well done, thou good and faithful servant: thou hast been faithful in a few things, I will

will place thee over many; enter thou into the joy of thy lord. And likewise he that had received the two talents, came to him and said; Lord, thou deliveredst to me two talents; behold, I have gained to them other two talents. His lord said to him; Well done, thou good and faithful servant: thou hast been faithful in a few things, I will place thee over many; enter thou into the joy of thy lord. Then he also that had received the one talent, came to him, and said; Lord, I knew thee, that thou art a rigid man, reaping where thou didst not sow; and gathering from whence thou hadst not scattered: so that being afraid, I went and hid thy talent in the ground; lo, thou hast thy own. And his lord answering said to him; Thou wicked and slothful servant: didst thou know that I reap where I did not sow; and gather from whence I had not scattered? Thou oughtest therefore to have put my money to the bankers; and then at my return I should have received my own with interest. Take therefore the talent from him, and give it to him who hath ten talents. For to every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye the useless servant into the outward darkness: there shall be weeping and gnashing of teeth.

S E C T. LXXXII.

Having thus prepared the subject, our Lord now gives a striking description of the last judgment. Matt. xxv. 31—46.

WHEN the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered together all nations. And he shall separate them one from another; as a shepherd divideth his sheep from the goats: and he will place the sheep on his right-hand, and the goats on the left. Then will the King say to them on his right hand; Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me. Then will the righteous answer, saying; Lord, when did we see thee hungry, and fed thee? or thirsty, and gave thee to drink? When did we see thee a stranger, and took thee in? or naked, and clothed thee? Or when did we see thee sick, or in prison, and came to thee? And the King in answer will say to them; Verily I say to you; inasmuch as ye have done *it* to one of the least of these my brethren, ye have done *it* to me.

Then will he say also to them on the left-hand; Depart from me ye cursed into everlasting fire, prepared for the devil and his angels. For I was hungry, and ye gave me not to eat; I was thirsty, and

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and ye gave me not to drink ; I was a stranger, and ye did not take me in ; naked, and ye did not clothe me ; sick, and in prison, and ye did not visit me. Then shall they also answer him, saying ; Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee ? Then shall he answer them, saying ; Verily I say to you, in as much as ye did *it* not to one of the least of these, ye did *it* not to me.

And these shall go away into everlasting punishment : but the righteous into^e everlasting life.

S E C T. LXXXIII.

Jesus foretells his sufferings the seventh time. Is anointed a third time. Judas agrees to betray him. Matt. xxvi. 1—16. Mark xiv. 1—11. Luke xxi. 37, 38. xxii. 1—6.

AND *thus* Jesus in the days had been teaching in the temple, and when he came away he repoied himself in the nights at the mount called *the mount of Olives* : and all the people *used to* come early in the morning to him into the temple to hear him.

Now the feast of unleavened bread drew near, which is called the Passover : and it came to pass, that when Jesus had finished all these discourses, he said to his disciples ; Ye know that the feast of the Passover is after two days : and the Son of Man is betrayed to be crucified.

Then the Chief-priests, and the Scribes, and the Elders of the people, assembled in the palace
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of the High-Priest, who was called Caiaphas; and consulted how they might apprehend Jesus by a stratagem, and put him to death: for they said, Not at the feast, lest there should be a tumult among the people; for they were afraid of the people.

Now when Jesus was in Bethany, in the house of Simon the leper, there came to him a woman having an alabaſter box of ointment, of very precious ſpikenard: and ſhe opened the box, and poured *it* on his head, as he ſat *at the table*. And when his diſciples ſaw *it*, ſome of them had indignation within themſelves, ſaying; To what purpoſe was this waſte of the ointment made? For it might have been ſold for much, *even* for more than three hundred pence; and have been given to the poor; and they murmured againſt her. When Jeſus knew *it*, he ſaid to them; Suffer her: why do ye give the woman this uneaſineſs? for ſhe hath done a good work to me. Ye have indeed the poor always with you, and whenever ye will ye may do good to them: but me ye have not always. What ſhe had ſhe hath done; and is come to pour this ointment on my body, that ſhe might anoint it beforehand ready for my burial. Verily I ſay to you; Wherever this goſpel ſhall be preached through all the world, this alſo, which this woman hath done, ſhall be mentioned for a memorial of her.

Then Satan entered into Judas, ſurnamed Iſcariot, who was of the number of the twelve. And going away he conferred with the Chief-Prieſts, and Captains, how he might betray him to them: and ſaid to them; What will ye give me, and I will deliver him to you? And when they heard *this*, they were glad, and promiſed to give him money. And they offered to him thirty pieces of ſilver,

silver, and he agreed to it: and from that time he sought an opportunity conveniently to betray him to them, in the absence of the multitude.

S E C T. LXXXIV.

Jesus sends his disciples to prepare the Passover. Comes to them in the evening, and speaks of his sufferings the eighth time.

Matt. xxvi. 17—20. Mark xiv. 12—17. Luke xxii. 7—16.

THEN came the first day of the feast of unleavened bread, in which the Passover must be killed: and he sent two of his disciples, Peter and John, saying; Go and prepare for us the Passover, that we may eat it. And the disciples came and said to him; Where wilt thou that we shall go and prepare for thee to eat the Passover? And he said to them, Go into the city, and behold, when you are entered into it, there shall a man meet you, carrying a pitcher of water: follow him into the house where he entereth. And wheresoever he shall go in, ye shall say to the owner of the house; The master saith to thee, my time draweth near; I will keep the Passover at thy house: where is the dining-room in which I may eat the Passover with my disciples? And he shall shew you a large upper room furnished and prepared: there make ready for us the Passover. And his disciples went away and came into the city, and found as he had said to them: and they did as Jesus had ordered them, and made ready the Passover.

And in the evening he cometh with the twelve: and when the hour was come, he sat down, and

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the twelve apostles with him. But before *he began* the feast of the Passover, as Jesus knew that the time was drawing near, that he should depart out of this world to the Father: having loved his own that were in the world, he loved them to the end. And he said to them; I have earnestly desired to eat this Passover with you before I suffer: for I say to you, I will not eat of it any more, till it be fulfilled in the kingdom of God.

S E C T. LXXXV.

Jesus washes the feet of his Apostles, and then eats the Paschal supper, and declares who should betray him. Matt. xxvi. 21—25. Mark xiv. 18—21. Luke xxii. 17, 18, 21—23. John xiii. 1—30.

THEN he took the cup, and gave thanks, and said; Take this, and divide it among yourselves: for I say to you I will not drink of the fruit of the vine till the kingdom of God shall come. And (*the Paschal*) supper being ready (the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him) Jesus knowing that the Father had given all things into his hands; and that he came from God, and was going to God; he riseth from the supper, and laid aside his garments, and taking a towel bound it round him. After that he poureth water into a bason, and began to wash the feet of his disciples, and to wipe them with the towel with which he was girt. Then he cometh to Simon Peter, who saith to him; Lord, dost thou wash my feet? Jesus answered and said to him; What I am doing thou knowest not at present, but after

these *things* thou shalt know. Peter saith to him ; Thou shalt never wash my feet. Jesus answered him ; If I wash thee not, thou hast not a portion with me. Peter saith to him ; Lord, *wash*, not my feet only, but also my hands and my head. Jesus saith to him ; He that hath been washed, hath no need to wash any more than his feet, but is all clean : and ye are clean, though not all *of you*. For he knew him that was to betray him : therefore he said, Ye are not all clean.

When therefore he had washed their feet, and taken up his garments, he sat down again, and said to them ; Do ye understand what I have been doing to you ? Ye call me, Master and Lord : ye say well, for I am *so*. If therefore I, your Lord and Master, have washed your feet, ye ought also to wash one another's feet : for I have given you an example, that ye should do, as I have done to you.

Verily, verily I say to you, the servant is not greater than his master ; neither is the apostle greater than he that sendeth him. If ye know these things, and practise them, ye are happy. I speak not of you all ; I know whom I have chosen : but that the scripture may be fulfilled ; He that eateth bread with me, hath lifted up his heel against me. I tell you now before it happens ; that when it is come to pass, ye may believe that I am *he*. Verily, verily I say to you ; He that receiveth whomsoever I send, receiveth me : and he that receiveth me, receiveth him that sent me.

When Jesus had spoken these *words*, he was troubled in spirit, and testified, and said, as they sat and did eat, Verily, verily I say to you, that one of you, who eateth with me, shall betray me : and behold, the hand of him that betrayeth

me is with me on the table. And truly the Son of Man goeth away, as it was determined, and is written of him: but woe to that man, by whom he is betrayed; it had been good for that man, if he had not been born. Then the disciples looked at one another, doubting of whom he spake: and began to enquire among themselves, which of them it was that should do this thing. And they were exceeding sorrowful, and began every one of them to say to him, one by one, Lord, is it I? And he answered and said; One of the twelve that is dipping his hand with me in the dish, the same shall betray me. Then Judas, who was to betray him, answered and said; Master, is it I? He said to him [*secretly*], Thou hast said.

Now there was lying before the bosom of Jesus, one of his disciples, whom Jesus loved; Simon Peter therefore nodded to him, that he should ask, who it should be of whom he spake. He then leaning back up to the breast of Jesus, saith to him; Lord, who is it? Jesus answered, It is He, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon: and after the sop Satan entered into him. Then Jesus said to him; What thou *art* to do, do quickly. But no man at the table knew with what intent he spoke this to him. For some thought because Judas had the purse, that Jesus had said to him; Buy what we have occasion for at the feast; or that he should give something to the poor. He then soon went away after he had received the sop: and it was night when he went out.

S E C T. LXXXVI.

Jesus institutes the Lord's Supper: in which he foreshewed his sufferings the ninth time.

Matt. xxvi. 26—29. Mark xiv. 22—25. Luke xxii. 19, 20.

THEY now having eaten [*the Paschal supper*], Jesus took bread, and gave thanks, and blessed, and brake it; and gave to the disciples, and said; Take, eat; this is my body which is given for you: this do in remembrance of me.

And likewise after they had supped, he took the cup also; and having given thanks, he gave to them, saying; Drink ye all of this: and they all drank of it. For he said to them; This is the New Testament in my blood, or this is my blood of the New Testament, which is shed for you and for many for the remission of sins. For verily I say to you; that from henceforth I will drink no more of this fruit of the vine, till that day when I shall drink it new with you in the kingdom of God my Father.

S E C T. LXXXVII.

The Apostles dispute a third time about the chief posts. The thrones promised a second time. Peter's denial foretold the first time.

Luke xxii. 24—38. John xiii. 31—38.

THEN Jesus said; Now is the Son of Man glorified, and God is glorified in him. Since then God is glorified in him, God will
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also glorify him in himself, and will soon glorify him.

And there was also a strife among them [*the Apostles*] which of them should be accounted the greatest. And he said to them; The kings of the Gentiles lord it over them: and they that exercise authority over them, are called benefactors. But it *shall not be* thus with you: for let him that is greatest among you be as the youngest; and he that doth govern, as he that doth minister. For which is the greatest; He that sitteth at table, or he that waiteth? Is it not he that sitteth at table? But I am among you as he that waiteth. Ye are they who have continued with me in my temptations. And I appoint to you a kingdom, as my Father hath appointed to me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Little children, yet a little while I am with you. Ye shall seek me: and as I said to the Jews, whither I go, ye cannot come; so now I say *the same* to you. I give you a new commandment, that ye love one another: that ye also love one another, even as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another.

Simon Peter said to him, Lord, whither dost thou go? Jesus answered him; Whither I go, thou canst not follow me at present: but thou shalt follow me hereafter. And the Lord said, Simon, Simon, behold Satan hath desired *to have* you [*all*] that he may sift you like wheat: but I have prayed for thee [*in particular*] that thy faith may not fail; and when thou art returned, strengthen thy brethren. Peter said to him; Lord, why cannot I follow thee now? I am ready to go with thee both to prison and to death,
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and I will lay down my life for thee. Jesus answered him; Wilt thou lay down thy life for me? Verily, verily I say to thee; The cock shall not crow to-day, before thou shalt thrice deny that thou knowest me.

And he said to them; When I sent you out without purse, and scrip, and shoes, did ye want any thing? And they said, Nothing. Then he said to them; But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one. For I say to you, that this which is written must yet be accomplished in me; And he was numbered with the transgressors: for the things concerning me have an end. And they said; Lord, behold, here *are* two swords: and he said to them, That is sufficient.

S E C T. LXXXVIII.

Jesus comforts his Apostles, but foretells the cowardice of them all, and mentions a second time Peter's in particular. He speaks of his resurrection the sixth time. Matt. xxvi. 30—35. Mark xiv. 26—31. Luke xxii. 39, 40. John xiv. 1—31.

LET not your heart be troubled: believe in God; believe also in me. In my Father's house are many mansions: otherwise I would have told you. I go to prepare a place for you: and when I have gone and prepared a place for you, I will come again, and receive you to myself; that where I am, *there* also ye may be. And whither I go ye know, and the way ye know.

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Thomas saith to him; Lord, we know not whither thou goest, how then can we know the way? Jesus saith to him; I am the way, and the truth, and the life: no man cometh to the Father, but by me. If ye had known me, ye would have known the Father also: and from henceforth ye know him, and have seen him.

Philip saith to him; Lord, shew us the Father, and it will be sufficient for us. Jesus saith to him; Have I been for so long a time with you, and hast thou not known me, Philip? He that hath seen me, hath seen the Father: how then dost thou say, Shew us the Father? Dost thou not believe that I am in the Father, and the Father in me? The words which I speak to you, I speak not from myself: but the Father, who dwelleth in me, he performeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the works themselves.

Verily, verily, I say to you; He that believeth on me shall perform the works that I do; and greater *works* than these shall he perform; because I go to my Father. And whatever ye shall ask in my name, that I will do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

If ye love me, keep my commandments: and I will ask the Father, and he will give you another Comforter, that he may abide with you for ever. *Even* the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you *as* orphans: I will come to you. Yet a little while, and the world seeth me no more, but ye see me: because I live, ye shall live also.

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At that day ye shall know, that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved by my Father; and I will love him, and manifest myself to him.

Judas, not Iscariot, saith to him; Lord, how can it be that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him; If a man love me, he will keep my words: and my Father will love him, and we will come to him, and make our abode with him. He that loveth me not, keepeth not my words: and the words, which ye hear, are not mine, but the Father's who sent me.

These things I have said to you, while I continue with you. And the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and remind you of all things that I have said to you. Peace I leave with you: my peace I give you: I give you, not as the world giveth. Let not your heart be troubled, neither let it be afraid. Ye have heard that I said to you; I go away, and come *again* to you. If ye loved me, ye would rejoice because I said, I go to the Father: for the Father is greater than I *am*. And now I have told you before it is come to pass; that when it doth come to pass, ye may believe. I shall not hereafter talk much with you: for the prince of this world cometh, and hath nothing in me: but that the world may know how I love the Father: and as the Father hath commanded me, even so I do. Arise, let us go from hence.

And when they had sung a hymn, they went out according to custom to the mount of Olives: and his disciples also followed him. And when
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he was at the place, he said to them, Pray that ye enter not into temptation. And then Jesus saith to them; Ye shall all be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said to him; Though all men should be offended in thee, I will never be offended. Jesus saith to him; Verily, I say to thee, that to-day in this very night, before the cock crow twice, thou shalt deny me thrice. But Peter spake the more vehemently, and said to him; Though I should die with thee, I will not in any wise deny thee. And all the disciples said the same.

S E C T. LXXXIX.

When Jesus was at the mount of Olives with his Apostles, knowing that his ministry drew to an end, he encourages them from their union with him, and from his love and care of them. John xv. 1—27.

I Am the true vine, and my Father is the husbandman. Every branch in me which beareth not fruit, he taketh away: and every one that beareth fruit he purgeth, that it may produce more fruit. Ye are now purged by the word, which I have spoken to you. Continue in me, and I in you. As the branch cannot bear fruit by itself, unless it continues in the vine: so neither can ye, unless ye abide in me. I am the vine: ye are the branches. He that abideth in me, and I in him, the same produceth much fruit: but separated from me ye can do nothing.

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If any one abideth not in me, he shall be cast away as a branch, and withered : and they gather and throw them into the fire, and they are burnt. If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done for you. By this is my Father glorified, that ye bear much fruit : so shall ye be my disciples. As the Father hath loved me, so also have I loved you : continue ye in my love. If ye keep my commandments, ye shall continue in my love : even as I have kept the commandments of my Father, and continue in his love.

These things I have spoken to you, that my joy in you may continue, and your joy be complete. This is my commandment, that ye love one another, even as I have loved you. No one hath greater love than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you. I call you no longer servants ; because the servant knoweth not what his lord doth : but I have said ye are friends ; because all things that I have heard from my Father, I have made known to you. Ye have not chosen me : but I have chosen you, and appointed you that ye should go out, and produce fruit ; and *that* your fruit should remain ; that whatever ye shall ask the Father in my name, he may give *it* you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me (*your chief*) before you. If ye were of the world, the world would love its own : but because ye are not of the world, and I have chosen you out of the world, therefore the world hateth you. Remember the word that I said to you ; The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep

keep yours also. But all these things they will do to you for my name's sake; because they know not him that sent me. If I had not come and spoken to them, they had not had sin: but now they have no excuse for their sin.

He that hateth me, hateth also my Father. If I had not done among them the works which no other man *ever* did, they had not had sin: but now they have both seen and hated both me and my Father. But *thus it is*, that the word might be fulfilled, which is written in their law; They have hated me without a cause. But when the Comforter is come, whom I will send to you from the Father, (*even* the Spirit of Truth, who proceedeth from the Father) he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

S E C T. XC.

Jesus proceeds to forewarn his Apostles of their dangers and hardships: and comforts them with promises of supernatural succour.
John xvi. 1—33.

THESE things I have spoken to you, that ye should not be offended. They shall expel you from the synagogue: moreover the time is coming, that every one who killeth you, will think he offereth a service to God. And these things will they do to you, because they have not known the Father, nor me. But I have told you these things, that when the time shall come, ye may remember that I did tell you of them. I did not indeed speak to you of these things from the beginning, because I was with you: but now

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I am going away to him that sent me; and none of you asketh me; Whither dost thou go? But because I have told you these things, sorrow hath filled your hearts.

Nevertheless I tell you the truth; it is better for you that I should go away: for if I was not to go, the Comforter would not come to you; but when I am gone, I will send him to you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me. Of righteousness, because I go to my Father, and ye see me no more. Of judgment, because the prince of this world is judged.

I have many more things to say to you, but at present ye cannot bear them. But when the Spirit of Truth is come, he will guide you into all Truth: for he will not speak from himself; but what he shall have heard, that he will speak; and he will shew you things to come. He will glorify me: for he shall receive of mine, and will shew it to you. All things that the Father hath are mine: therefore I said, that he shall receive of mine, and will shew it to you.

A little while, and ye shall not see me: and again a little while, and ye shall see me; because I am going to the Father. Then *some* of his disciples said among themselves; What is that he saith to us? A little while, and ye shall not see me: and again, a little while, and ye shall see me; and because I go to the Father? They said therefore; What is this that he saith; A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and he said to them? Do ye enquire among yourselves of that I said; A little while, and ye shall not see me; and again, a little while, and ye shall see

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me? Verily, verily I say to you that ye shall weep and lament, and the world shall rejoice: and ye shall be sorry, but your sorrow shall *soon* be turned into joy. A woman when she is in labour hath sorrow, because her hour is come: but as soon as the child is brought forth, she remembereth no more the pain, for joy that a man is born into the world. And ye therefore have now sorrow; but I will see you again, and your heart will rejoice, and your joy no man shall take from you.

At that day ye shall ask me nothing. Verily, verily I say to you, that whatever ye shall ask of the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be complete. I have said these things to you in proverbs: the time is coming when I shall speak no more to you in proverbs, but will say you plainly concerning the Father. At that day ye shall ask in my name; and I do not tell you, that I will ask the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came out from the Father, and am come into the world: again, I leave the world, and go to the Father.

His disciples say to him; Lo, now thou speakest plainly, and utterest no proverb. Now we know that thou knowest all things, and hast no need that any one should question thee: for this we believe that thou camest out from God. Jesus answered them; Do ye now believe? Behold, the hour is coming, and is now come, that ye shall be scattered, every man to his own, and shall leave me alone: but I am not alone, because the Father is with me. I have said these things to you, that in me ye might have peace.

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In the world ye shall have affliction: but have courage, I have overcome the world.

S E C T. XCI.

Jesus concludes all his discourses and exhortations with a most affectionate prayer to God: first, for himself; secondly, for his Apostles; and lastly, for all believers in him. John xvii. 1—26.

JESUS having spoken these words, lifted up his eyes to heaven, and said; Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that he may give eternal life to all that thou hast given him. Now this is eternal life, that they may know thee the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth: I have finished the work, which thou gavest me to do. And now glorify me, O Father, with thy own self, with the glory which I had with thee before the world was. I have manifested thy name to the men, whom thou gavest me out of the world: thine they were, and thou gavest them to me, and they have kept thy word. Now they have known that all things which thou hast given me, are from thee. For I have given to them the words, which thou gavest to me: and they have received them, and have assuredly known that I came out from thee, and have believed that thou didst send me.

I pray for them: I pray not for the world, but for those whom thou hast given me, because they are thine. And all mine are thine, and thine are

mine: and I am glorified in them. And I am no longer in the world: but these are in the world; and I am coming to thee. Preserve those, holy Father, in thy name, whom thou hast given me: that they may be one, as we *are*. When I was with them in the world, I kept them in thy name: those whom thou gavest me I have guarded; and none of them is lost; except the Son of perdition; that the scripture might be fulfilled. But now I am coming to thee; and I speak these things in the world, that they may have my joy fulfilled in them. I gave them thy word: and the world hath hated them, because they are not of the world; even as I am not of the world. I ask not that thou shouldst take them out of the world: but that thou wouldst preserve them from the evil. They are not of the world; even as I am not of the world. Sanctify them in thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world: and for their sakes I sanctify myself, that they also may be sanctified in the truth.

And I do not pray for these only, but for all those likewise who shall believe on me through their doctrine: that they all may be one, as thou, Father, *art* in me, and I in thee; and that they may be one in us, that the world may believe thou hast sent me. And I have given them the glory, which thou gavest to me, that they may be one, even as we are one. I in them, and thou in me: that they may be made perfect in one; and that the world may know, that thou hast sent me, and hast loved them, as thou hast loved me. Father, I desire that they, whom thou hast given me, may be also with me where I am: that they may behold my glory, which

which thou hast given me, for thou hast loved me before the foundation of the world. O righteous Father, though the world hath not known thee; yet I have known thee, and these have known that thou hast sent me. And I have declared to them thy name, and will declare it; that the love, with which thou hast loved me, may be in them, and I in them.

S E C T. XCII.

Jesus, having finished his ministry as a prophet and teacher, goes into the garden to enter upon his passion and sufferings; and as the priest to offer himself up a sacrifice.
Matt. xxvi. 36—46. Mark xiv. 32—42. Luke xxii. 41—46. John xviii. 1.

WHEN Jesus had spoken these words, he cometh to a place called Gethsemane, and went forth with his disciples over the brook Cedron, where was a garden, into which he entered, and his disciples. And he saith to (*eight of*) his disciples; Sit ye here, while I go and pray yonder. And he took with him Peter, and the two sons of Zebedee, James and John: and he began to be oppressed with sorrow, trouble, and amazement. And he saith to them; My soul is beset with grief even unto death: tarry ye here, and watch with me.

And he went forward a little, and was withdrawn from them about a stone's cast: and he kneeled down, and fell on his face to the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible to thee: O my Father, if it

be possible, take away this cup, and let it pass from me: nevertheless not what I will, but what thou wilt. And he cometh to his disciples, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? couldst not thou watch one hour? What! could none of you watch with me one hour? Watch ye, and pray, that ye may not enter into temptation. The spirit indeed is willing and ready, but the flesh is weak.

And he went away again the second time, and prayed, and spake the same words, saying; O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And when he returned, he found them asleep again, (for their eyes were heavy) and they knew not what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words; Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done.

And there appeared to him an angel from heaven, strengthening him: and being in an agony, he prayed more earnestly; and his sweat was like great drops of blood falling down to the ground.

And when he rose up from prayer, and was come the third time to his disciples, he found them sleeping from sorrow. And he said to them; Why do ye sleep? Rise, and pray that ye may not enter into temptation. *But he further* said to them; Ye may sleep on now, and take your rest: it is enough; behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he that betrayeth me draweth near.

S E C T. XCIII.

Judas betrays his master, and delivers him to the Jews. Matt. xxvi. 47—57. Mark xiv. 43—53. Luke xxii. 47—54. John xviii. 2—14.

NOW Judas also, who was to betray him, knew the place: for Jesus often retired thither with his disciples. Judas then, having received some soldiers, and from the Chief-Priests and Pharisees some officers, cometh thither with lanterns, and torches, and weapons. And while Jesus was yet speaking, behold, a great multitude with swords and staves: and he that was called Judas, one of the twelve, went before them; and drew near to Jesus to kiss him. For he that betrayed him, had given them a sign, saying, Him that I shall kiss is the person: seize him, hold him fast, and lead him away safely. So that coming up, he went directly to him, and said, Master, hail master, and kissed him. And Jesus said to him, Friend, wherefore art thou come? Dost thou betray the Son of Man with a kiss?

Jesus then, knowing all things that should come upon him, went forward, and said to them; Whom seek ye? They answered him; Jesus of Nazareth. Jesus saith to them, I am *He*. And Judas also who betrayed him, stood with them. As soon then as he had said to them, I am *he*, they went back, and fell to the ground. Then he asked them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am *he*. If therefore ye seek me, suffer

suffer these to depart: that the word which he spake might be fulfilled; Of those whom thou hast given me, I have lost none. Then they came, and laid their hands on Jesus, and took him.

Now when they that were with him saw how it would be, they said to him, Lord, shall we smite with the sword? And Simon Peter, *being* one of them with Jesus, having a sword, stretched out his hand, and drew it; and smote a servant of the High-Priest, and cut off his right ear. The servant's name was Malchus. Then Jesus said to Peter; Put up thy sword again into its place the scabbard: for all they who take the sword, shall perish with the sword. Thinkest thou that I cannot pray now to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup which my Father hath given me, shall I not drink it? And Jesus answered and said; Suffer ye thus far: and he touched his ear, and healed him.

Then in that same hour Jesus answered and said to the Chief-Priests, and the captains of the temple, and the elders, and the multitudes that were come to him; Are ye come out as against a thief, with swords and staves, to take me? When I was daily with you in the temple, ye did not stretch out your hands against me to take me: but this is your hour, and the power of darkness: and all this was done that the scriptures might be fulfilled; for the scriptures must be fulfilled.

Then the band, and the captain, and the officers of the Jews took Jesus, and bound him: and all the disciples forsook him, and fled. And

a certain young man followed him, having a linen cloth wrapt about his naked body ; and the young men laid hold on him, but he left the linen cloth, and fled from them naked.

Then they led Jesus away first to Annas ; for he was father-in-law to Caiaphas, who was the High Priest that same year : and Annas sent him bound to Caiaphas the High-Priest. So that they who had apprehended Jesus, took him and led him away to the house of Caiaphas the High-Priest : where all the Chief-Priests, and the Elders, and the Scribes were assembled with him. Now Caiaphas was the person, who gave counsel to the Jews, that it was best that one man should die for the people.

S E C T. XCIV.

Peter's three denials of our Saviour, though they happened in different periods of the trial, are all put together, that the thread of each story may not be interrupted.
 Matt. xxvi. 58, 69—75. Mark xiv. 54, 66—72. Luke xxii. 55—62. John xviii. 15—18, 25—27.

NOW Simon Peter and another disciple followed Jesus at a distance to the palace of the High-Priest. This disciple was known to the High-Priest, and went in with Jesus to the palace : but Peter stood at the door without. Then that other disciple, who was known to the High-Priest, went out, and spake to her who kept the door, and brought in Peter. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down
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among them with the servants, to see the end, and warmed himself at the fire.

And as Peter was without, sitting beneath in the palace, there cometh to him one of the maids of the High-Priest, the damsel who kept the door: and when she saw Peter as he sat by the fire warming himself, she looked earnestly upon him, and said, This man was also with him: art not thou also *one* of this man's disciples, for thou also wast with Jesus of Nazareth? But he denied before them all, saying, Woman, I am not; I know him not; and I neither know, nor understand what thou sayest. And he went out into the porch, and the cock crew.

And the servants and officers stood there, who had made a fire with coals, (for it was cold), and they warmed themselves: and Simon Peter stood with them, and warmed himself. And when he had been gone out into the porch, another maid saw him again, and began to say to them that were there and stood by; This man was also with Jesus of Nazareth; he is *one* of them. They said therefore to him; Art not thou also of his disciples? And after a little while another man saw him, and said, Thou art also of them. But Peter again denied it with an oath, and said; Man, I am not: I do not know the man.

And some time after, about the space of an hour, another confidently affirmed, saying; In truth this person was with him, for he is a Galilean. And they that were standing by came again to Peter, and said to him; Surely thou also art of them; for thou art a Galilean, and thy speech is like to theirs, and betraveth thee. And one of the servants of the High-Priest (being kinsman to him whose ear Peter cut off) said, Did not I see thee with him in the garden? Then Peter

ter denied again, and began to curse himself, and to swear, saying; Man, I know not what thou saist: neither do I know this man of whom ye speak. And immediately while he was yet speaking, the cock crew the second time.

And the Lord turned, and looked upon Peter: and Peter remembered the word of the Lord Jesus, how he had said to him: Before the cock crow twice, thou shalt deny me thrice. And Peter went out and weeping himself wept bitterly.

S E C T. XCV.

Jesus is tried by the Sanhedrim, and condemned by them as guilty of blasphemy, for owning himself to be the Messiah. Matt. xxvi. 59—68. Mark xiv. 55—65. Luke xxii. 63—71. John xviii. 19—23.

NOW as soon as it was day, the Elders of the people, and the Chief-Priests, and the Scribes, assembled together, and led Jesus into their council. Then the High-Priest examined him concerning his disciples and his doctrine. Jesus answered him; I spake openly in the world: I ever taught in the synagogue, and in the temple, where the Jews continually come together; and I have said nothing in secret. Why should you ask me? Enquire of them who have heard me, what I said to them: behold, they know what I have said. But when he had spoken these words, one of the officers, who stood by, struck Jesus, saying, Dost thou answer the High-Priest thus? Jesus answered him; If I have spoken evil,

evil, bear witness of the evil: but if well, why dost thou smite me?

Then the Chief-Priests, and the Elders, and the whole Council sought for false witnesses against Jesus to put him to death: but found none. For though many false witnesses came, and gave false testimony against him; yet they found none, for their evidence did not tally together. At the last there came two false witnesses, who arose, and testified falsely against him; [*one*] saying; This *fellow* said, I am able to destroy the temple of God, and to build it in three days. [*The other*] saying; We have heard him say, I will destroy this temple, which is made with hands, and within three days I will build another made without hands. So that neither thus was their testimony alike.

Then the High-Priest rising up stood in the midst, and said to him; Dost thou answer nothing? What is it which these testify against thee? But Jesus was silent, and answered not a word. And they said; Art thou the Christ? tell us. And he said to them; If I tell you, ye will not believe me: and if I should also put a question to you, ye would not answer me, nor release me.

Then again the High-Priest answered and said to him; I adjure thee by the living God, that thou tell us, whether thou be the Christ: art thou the Christ, the Son of the blessed God? And Jesus saith to him; Thou hast said: I am. Moreover I say to you; Hereafter ye shall see the Son of Man sitting on the right-hand of the power of God, and coming in the clouds of heaven. Then they all said; Art thou then the Son of God? And he said to them; Ye say that I am. Then the High-Priest rent his clothes, saying;

saying ; He hath spoken blasphemy : what further need have we of witnesses ? Behold, now ye have heard his blasphemy ; what think ye ? They answered and said ; He is guilty of death. What occasion have we for any more witnesses ? for we ourselves have heard from his own mouth. And they all condemned him to be guilty of death.

Then the men that held Jesus, mocked him ; and some began to spit in his face, and to buffet him : and others smote him. And when they had covered his face, and blindfolded him, they struck him on the face, and asked him, saying ; Prophecy to us, thou Christ ; who is he that smote thee ? And the officers smote him with rods : and said many other things blasphemously against him.

S E C T. XCVI.

Jesus is carried to the Governor. Judas hangs himself. Pilate endeavours to save Jesus by declining to judge him, and declaring him innocent. Matt. xxvii. 1—11. Mark xv. 1, 2. Luke xxiii. 1—4. John xviii. 28—38.

AND as soon as the morning was come, and the Chief-Priests, and the Scribes, and the Elders of the people, and the whole Council, having consulted together against Jesus to put him to death, and bound him ; they carried him away from Caiaphas, and led him to the hall of judgment, and delivered him to Pontius Pilate the Governor. And it was early : and they themselves did not go into the Prætorium, that they

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might not be defiled ; but that they might eat the Passover.

(When Judas therefore, who had betrayed him, saw that he was condemned ; he repented himself, and brought back the thirty pieces of silver to the Chief-Priests and Elders, saying ; I have sinned, I have betrayed innocent blood. And they said ; What is that to us ? look thou *to that*. And he threw down the pieces of silver in the temple : and went and hanged himself.

And the Chief-Priests took the silver pieces, and said ; It is not lawful to put them into the treasury, because it is the price of blood. And when they had consulted together, they bought with them the potter's field, to be a burial-ground for strangers. Wherefore that field was called to this day, the field of blood. Then was fulfilled that which was spoken by Jeremiah the prophet, saying ; And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value : and gave them for the potter's field, as the Lord appointed me.)

Pilate therefore came out to them (*the Jews*) and said ; What accusation do ye bring against this man ? They answered and said ; If he had not been a malefactor, we would not have delivered him to thee. Then Pilate said to them ; Take ye him, and judge him according to your law. But the Jews said to him ; It is not lawful for us to put any man to death : that the saying of Jesus might be accomplished, which he spake, signifying by what death he should die.

Then they began to accuse him, saying ; We found this *fellow* perverting the nation, and forbidding to pay tribute to Cæsar, saying, That he himself is Christ, a King.

Pilate therefore entered again into the judgment-hall, and called Jesus: and when he stood before the Governor, Pilate asked him, saying; Art thou the King of the Jews? And Jesus said to him; Thou sayest: dost thou say this thing of thyself, or did others tell it thee of me? Pilate answered; Am I a Jew? Thy own nation, and the Chief-Priests have delivered thee to me: what hast thou done? Jesus answered; My kingdom is not of this world: if my kingdom had been of this world, my servants would have strove, that I should not have been delivered to the Jews; but now my kingdom is not from hence. Then Pilate said to him; Art thou indeed a King? Jesus answered and said to him; Thou sayest that I am a King. For this I was born, and for this I am come into the world, that I should testify of the truth: every one that is of the truth, heareth my voice. Pilate saith to him; What is truth? And when he had said this, he went out again to the Jews, to the Chief-Priests and to the people, and saith to them; I find no fault at all in this man.

S E C T. XCVII.

Pilate makes a second attempt to save Jesus. Sends him to Herod. Then tries a third time to save him; and offers thrice to release him instead of Barabbas: but upon the people's refusal, he at last passes sentence upon him. Matt. xxvii. 12—26. Mark xv. 3—15. Luke xxiii. 5—25. John xviii. 39, 40. xix. 1.

AND the Chief-Priests and the Elders accused him of many things: but he answered nothing. And Pilate again asked him, saying; Answerest thou nothing? behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate wondered greatly. And they were the more fierce, saying; He stirreth up the people, teaching through all Judea, beginning from Galilee even to this place. When Pilate heard of Galilee, he asked if the man was a Galilean: and as soon as he knew that he was of Herod's jurisdiction, he sent him to Herod, who was in those days at Jerusalem. Now Herod was very glad when he saw Jesus: for he had desired of a long time to see him, because he had heard many things concerning him; and he hoped to see some miracle performed by him. Then he asked him many questions, but he answered nothing. And the Chief-Priests, and the Scribes stood and vehemently accused him: and Herod with his soldiers set him at nought, and mocked him, and arrayed him in a splendid robe, and sent him back to Pilate.

late. And the same day Herod and Pilate were made friends with each other; for before they had been at enmity between themselves.

Now Pilate calling together the Chief-Priests, and the Rulers, and the people, said to them; Ye have brought this man to me, as one that perverteth the people: and behold, I having examined *him* before you, find no fault in this man in those things, whereof ye accuse him: no, nor yet Herod; for I sent you to him, and lo, nothing worthy of death is done by him. I will therefore chastise him, and release him: for of necessity he must release one to them at the feast.

Now at that feast the Governor had used to release to the people one prisoner, whomsoever they desired. And there was then a notorious prisoner, named Barabbas, who lay bound with them who had made an insurrection with him, and committed murder in the insurrection. When therefore the multitude were gathered together, they began to cry aloud, and to desire that *he would do* as he had ever done for them. And Pilate answered them saying; Ye have a custom that I should release one to you at the Passover: whom therefore will ye that I should release to you? Barabbas, or Jesus, who is called Christ? Will ye that I release to you the King of the Jews? For he knew that for envy they had delivered him.

(When he was sitting upon the bench, his wife sent to him, saying; Have thou nothing to do with that just man: for I have suffered many things this day in a dream concerning him.)

But the Chief-Priests and Elders had persuaded the multitude, and stirred up the people, that they should ask Barabbas, and destroy Jesus. And they cried out all at once, saying; Not this

man, but Barabbas: away with this man, and release to us Barabbas. Now Barabbas was a robber, who for a certain sedition made in the city, and for murder, was cast into prison.

But Pilate willing to release Jesus spake again to them, and the Governor answered and said; Which of the two will ye that I should release to you? They said, Barabbas. Pilate saith to them; What will ye that I shall do to Jesus, who is called Christ, whom ye call the King of the Jews? And they all cried out again, saying; Crucify him, crucify him, let him be crucified.

Then Pilate said to them the third time; Why, what evil hath he done? I have found nothing in him worthy of death: I will therefore chastise him, and release him. But they were instant with loud voices, requiring that he might be crucified; and they cried out the more exceedingly, Crucify him.

When Pilate saw that he could not prevail, but that rather a tumult arose; he took water, and washed his hands before the multitude, saying; I am innocent of the blood of this just person: look ye *to it*. Then all the people answered and said; His blood *be* upon us, and upon our children.

So the voices of them and of the Chief-Priests prevailed: and Pilate gave sentence that it should be as they required. Being willing to content the people, he released to them Barabbas, who for sedition and murder had been put into prison, and whom they demanded. And he took Jesus, and when he had scourged him, he delivered him to their will, that he might be crucified.

S E C T. XCVIII.

When Jesus had been scourged and insulted, Pilate brought him out to the people, and makes a fourth attempt to save him: and after that a fifth, in vain: then gives him up to be crucified. Matt. xxvii. 27—30. Mark xv. 16—19. John xix. 2—16.

THEN the soldiers of the Governor took Jesus, and led him into the hall, called Prætorium; and gathered to him the whole company. And they stripped him, and put on him a purple or scarlet robe: and when they had plaited a crown of thorns, they put it upon his head, and a reed in his right-hand. And they bowed the knee before him, and worshipped him: and they mocked him, and they began to salute him, saying; Hail, King of the Jews. And they spit upon him, and took the reed, and struck him on the head, and gave him raps with their hands.

Pilate therefore went out again, and saith to them; Behold, I bring him to you, that ye may know I find no fault in him. Then Jesus came forth, wearing the crown of thorns, and the purple robe: and Pilate saith to them; Behold the man. When therefore the Chief-Priests and Officers saw him, they cried out, saying; Crucify him, crucify him. Pilate saith to them; Do ye take, and crucify him: for I find no fault in him. The Jews answered him; We have a law; and by that law of ours he ought to die, because he hath made himself the Son of God.

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When therefore Pilate heard that saying, he was the more afraid: and went again into the hall, and saith to Jesus; Whence art thou? But Jesus did not give him an answer. Pilate then saith; Dost thou not speak to me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered; Thou couldst not have any power against me, unless it was given thee from above: therefore he that delivered me to thee, hath the greater sin. From that time Pilate sought [*again*] to release him: but the Jews cried out, saying; If thou discharge this man, thou art not a friend to Cæsar: *for* every one that maketh himself a king, speaketh against Cæsar.

Pilate therefore hearing that saying, brought Jesus out, and sat down upon a tribunal in a place that is called the Pavement, but in the Hebrew, Gabbatha. (Now it was the preparation of the Passover, and about the sixth (*Roman*) hour,) and he saith to the Jews; Behold your King. But they cried out; Away with him, away with him: crucify him. Pilate saith to them; Shall I crucify your King? The Chief-Priests answered, We have no King but Cæsar. Therefore Pilate then delivered him to them that he might be crucified: and they took Jesus, and led him away.

S E C T. XCIX.

Jesus crucified between two thieves. His accusation set up. His garments divided by lot. Matt. xxvii. 31—38. Mark xv. 20—28. Luke xxiii. 26—34. John xix. 17—24.

AND when they had mocked him, they took off the purple from him, and put on him his own clothes, and led him out to crucify him. And carrying his cross, he went forth to a place called *the Place* of a Skull, but in the Hebrew named Golgotha. And as they led him away, they met with a man, one Simon a Cyrenian, the father of Alexander and Rufus, who was passing by as he came out of the country: and they laid the cross on him, and forced him to carry it after Jesus.

And a numerous company of people followed him, and of women, who also bewailed and lamented him. But Jesus turning to them said; Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say; Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do these things in the green wood, what shall be done in the dry?

And two other malefactors also were led with him, to be put to death. And when they were come to the place called Golgotha, they gave him vinegar to drink mingled with gall; and when he

he had tasted, he would not drink. They also gave him myrrhed wine to drink, but he did not receive it.

And being come to the place called Calvary, there they fastened him to the cross, one on the right-hand, and the other on the left; and Jesus in the midst. And Jesus said; Father forgive them, for they know not what they do.

And Pilate wrote a title, and put it on the cross: and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then many of the Jews read, for the place, where Jesus was crucified, was near the city: and it was written in Hebrew, and Greek, and Latin. The Chief-Priests therefore said to Pilate, Write not, The King of the Jews: but that, He said, I am the King of the Jews. Pilate answered; What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, for every soldier a part; casting lots upon them, which each man should take: *they took* his coat also. But the coat was without seam, woven from the top through the whole. They therefore said to one another; Let us not rent it, but cast lots for it, whose it shall be: that the scripture spoken by the prophet might be fulfilled, which saith; They parted my garments among them, and for my vesture they did cast lots. These things therefore the soldiers did.

And it was the third (*Jewish*) hour, [*our nine o'clock*], when they crucified him: and sitting down, they watched him there. Now they had set over his head, his accusation written, THIS IS JESUS, THE KING OF THE JEWS: and the written superscription of his accusation

accusation was, **THE KING OF THE JEWS**. And the two thieves were crucified with him, one on the right-hand, and the other on the left: and the scripture was fulfilled, which saith; And he was numbered with the transgressors.

S E C T. C.

Jesus is insulted by the rulers, the priests, the people, the soldiers, and one of the thieves. Shews mercy to the other: recommends his mother to John, and his spirit to God; and then expires. Matt. xxvii. 39—50. Mark xv. 29—37. Luke xxiii. 35—46. John xix. 25—30.

NOW they that passed by reviled him, wagging their heads, and saying; Hahah! thou that destroyest the temple, and buildest it in three days, save thyself: and if thou art the Son of God, come down from the cross. The people also stood looking on; and the Rulers, the Chief Priests, the Scribes, and the Elders insulted him with them, and said; He saved others, himself he cannot save. If he is the Christ, the chosen of God, let him come down: let the King of Israel descend now from the cross, that we may see, and we will believe him. He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God. And the soldiers, coming to him, and offering him vinegar, mocked him also, and said; If thou art the King of the Jews, save thyself. Now a superscription was written over him in Greek, and Roman, and Hebrew letters: **THIS IS THE KING OF**

OF THE JEWS. And (*one of*) the thieves, who were crucified with him, reproached him : for one of the malefactors reviled him, saying ; If thou art the Christ, save thyself and us. But the other answering, rebuked him, and said ; Dost thou not fear God, since thou art in the same condemnation ? And we indeed justly, for we receive the due reward for what we have done : but this man hath done nothing wrong. And he said to Jesus ; Lord, remember me when thou comest into thy kingdom. And Jesus said to him ; Verily I say to thee ; This day thou shalt be with me in paradise.

And it was about the sixth (*Jewish*) hour, [*twelve o'clock*], and from that hour there was darkness over all the land till the ninth hour : and the sun was darkened.

Now there stood by the cross of Jesus, his mother, and his mother's sister Mary *the wife* of Cleophas, and Mary Magdalene. Therefore when Jesus saw his mother, and the disciple whom he loved, standing by ; he said to his mother ; Woman, behold thy son. Then he saith to the disciple ; Behold thy mother : and from that time that disciple took her to his own home.

And about the ninth hour [*three o'clock in the afternoon*], Jesus cried with a loud voice, saying ; Eli, Eli, *or* Eloi, Eloi, lama sabachthani ? Which is being interpreted ; My God, my God, why hast thou forsaken me ? And some of them that stood by, when they heard *him*, said ; Behold, this man calleth Elias. After this, Jesus knowing that all things were now accomplished ; that the scripture might be fulfilled, saith ; I thirst. Now there was set a vessel full of vinegar ; and one of them immediately ran, and took a sponge, and

and filled *it* with vinegar, and put *it* on a reed of hyssop, and reached it to his mouth, and gave him to drink, and said; Let *him* alone; let us see whether Elias will come to take him down: and the rest said; Let *him* alone; let us see if Elias will come and save him.

When Jesus therefore had received the *vinegar*, he said; It is finished: and having cried again with a loud and strong voice, he said; Father, into thy hands I commend my spirit. And when he had spoken these words, he bowed his head, and resigned his spirit and expired.

S E C T. CI.

The vail of the temple, the rocks, and sepulchres rent and opened. The Centurion's character of him. His side is pierced. Taken down from the cross, and buried. A watch set at the sepulchre. Matt. xxvii. 51—66. Mark xv. 38—47. Luke xxiii. 47—56. John xix. 31—42.

AND behold, the vail of the temple was rent into two in the midst, from the top to the bottom; and the earth shook; and the rocks were rent; and the graves were opened. And many bodies of saints, who slept, arose and came out of the sepulchres after his resurrection: and went into the holy city, and appeared to many.

And when the Centurion, and they that were with him watching Jesus, and standing over-against him, perceived that he cried out in this manner as he resigned his breath; and saw the earthquake, and those things that were done; the Centurion glorified God, saying; This was
Y indeed

indeed a righteous man; surely this man was the Son of God. And they all were greatly afraid, saying; Of a truth this was the Son of God: and all the people, who were gathered together to that spectacle, when they had seen the things which were done, smote their breasts, and returned.

And all his acquaintance, and many women, who attended Jesus in Galilee, and followed him from thence ministering to him, stood at some distance beholding these things. Among these was Mary Magdalene, and Mary the mother of James the Less and Joses, and Salome, the mother of Zebedee's children; and many other women who came up with him to Jerusalem.

The Jews therefore, because it was the preparation, *and* that the bodies should not remain upon the cross on the Sabbath-day (for that was a great day of Sabbath) desired Pilate that their legs might be broken; and *that* they might be taken away. Then the soldiers came, and brake the legs of the first, and of the other, that were crucified with him. But when they came to Jesus, and saw that he was dead already, they did not break his legs. However one of the soldiers pierced his side with a spear, and immediately there came out blood and water.

Now he that saw this, hath borne testimony, and his testimony is true: and he knoweth that he speaketh truth, that ye might believe. For these things were done that the scripture should be fulfilled; A bone of him shall not be broken: and again another scripture saith; They shall look on him, whom they have pierced

When the even was come (because it was the preparation, that is, the day before the Sabbath) behold, there came a rich man of Arimathea, a

city of the Jews, his name *was* Joseph: he was an honourable counsellor, and a good man, and a just, and had not consented to the counsel and act of them; for he himself also waited for the kingdom of God, being a disciple of Jesus, but secretly, for fear of the Jews. This man went in boldly to Pilate, and begged the body of Jesus, that he might take it away. But Pilate wondered that he should be dead already: and calling the Centurion to him, he enquired if he had been dead for any time. And when he knew *it* from the Centurion, Pilate gave him leave, and commanded the body to be delivered to Joseph: he came therefore and took the body of Jesus, and wrapped it in some fine linen that he had bought.

Then came also Nicodemus, (who at first came to Jesus by night) and brought a mixture of myrrh and aloes, *weighing* about a hundred pounds. Then they took the body of Jesus, and bound it in linens with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified, there was a garden: and in the garden a new sepulchre hewn out in the rock, in which no man had ever yet been laid. There therefore they deposited the body of Jesus, because of the preparation of the Jews, and the Sabbath began to appear; for the sepulchre was near. And Joseph, having placed it in his own new tomb, which he had hewn in the rock, rolled a great stone to the door of the sepulchre, and departed.

And Mary Magdalene, and the other Mary the mother of Jesus, and the women also who came with him from Galilee, followed after; and sitting over-against the sepulchre, they saw where and how his body was laid. And they returned, and

prepared *some* spices and ointments ; and rested the Sabbath-day according to the commandment.

Now the next day that followed the preparation, the Chief-Priests and Pharisees came together to Pilate, saying ; Sir, we remember that this same deceiver said, when he was yet alive ; After three days I will rise again. Command therefore that the sepulchre may be made sure till the third day ; lest his disciples come in the night, and steal him away, and say to the people ; He is risen from the dead : so the last error shall be worse than the first. Pilate said to them ; Ye have a guard ; go, make it as sure as you can. So they went and secured the sepulchre, sealing the stone, and placing a guard.

S E C T. CII.

The women prepare spices, and visit the sepulchre. A great earthquake or storm, and an angel removes the stone. A vision of angels in the sepulchre. Matt. xxviii. 1—8. Mark xvi. 1—8. Luke xxiv. 1—11. John xx. 1—4.

NOW the Sabbath being past, Mary Magdalene, and Mary *the* mother of James, and Salome, bought *more* sweet spices, that when they came they might anoint him. And in the end of the sabbath, at the dawning towards the first day of the week, Mary Magdalene, and the other Mary went to view the sepulchre.

But behold, there was a great earthquake or storm : for an angel of the Lord, descending from heaven, came and rolled away the stone from the door of the sepulchre, and sat upon it. His countenance

tenance was like lightning, and his raiment white as snow; and the guards shook for fear of him, and became like dead men.

Then upon the first *day* of the week, very early in the morning, while it was yet dark and as the sun was rising, they (*the women*) and Mary Magdalene, and some *others* with them, came to the sepulchre, bringing the spices, which they had prepared. And they said among themselves; Who shall roll away the stone for us from the door of the sepulchre? for it was very large. But when they looked, they saw that the stone was rolled away: and they entered in, and found not the body of Jesus.

Then she (*Mary Magdalene*) runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them; They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went out, and that other disciple; and they went to the sepulchre, and ran both together.

And as the women were entering [*again*] into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted. But the angel answered, and said to the women; Fear not, be not terrified; for I know that ye seek Jesus of Nazareth, who was crucified. He is not here: for he is risen, as he said *he would*. Come see, behold the place where they laid him.

And they entered in, and found not the body of Jesus. And it came to pass, that as they were perplexed about it, behold two men stood by them in shining garments. And being afraid they bowed their faces towards the earth, and they said to them; Why do ye seek the living among

the dead? He is not here, but is risen: remember how he spake to you when he was yet in Galilee, saying; The Son of Man must be delivered into the hands of sinful men, and be crucified, and rise again the third day. And go quickly, and tell his disciples and Peter, that he is risen from the dead: and behold, he goeth before you into Galilee, there shall ye see him, as he said to you; so I have told you. And *then* they remembered his words: and they departed quickly and fled from the sepulchre, with fear and great joy, for they trembled and were amazed. Neither did they say any thing to any man, for they were afraid: and they ran to bring his disciples word, and told all these things to the eleven. It was Mary Magdalene, and Mary *the mother* of James, and other women with them, who told these things to the Apostles: but their words seemed to them as idle tales, and they did not believe them.

S E C T. CIII.

Peter and John visit the sepulchre. Mary Magdalene follows, and sees a vision of angels, and then Jesus himself. Jesus appears to the other women as they were going again. The guards inform the priests of what had happened. Peter runs to the sepulchre a second time, and probably in his return sees the Lord. Matt. xxviii. 9—15. Mark xvi. 9—11. Luke xxiv. 12. John xx. 4—18.

THE other disciple did out-run Peter, and came first to the sepulchre: and stooping down *to look in*, he saw the linens lying; but did not go in. Then cometh Simon Peter following him, and went into the sepulchre: and seeth the linens lying, and the napkin that was about his head; not lying with the *other* linens, but wrapped up in a place by itself. Then also went in that other disciple, who came first to the sepulchre, and he saw and believed [*what the women had said*]. For as yet they knew not the scriptures, that he must rise again from the dead. Then the disciples went away again to their own home.

But Mary stood without at the sepulchre weeping: and as she wept she stooped down *to look in* to the sepulchre. And she seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say to her; Woman, why dost thou weep? She saith to them; Because they have taken away my Lord; and I know not where they

they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing: but knew not that it was Jesus. Jesus saith to her; Woman, why dost thou weep? and whom dost thou seek? She, thinking that he was the gardener, saith to him; Sir, if thou hast carried him away, tell me where thou hast laid him, and I will remove him. Jesus saith to her; Mary. She, turning herself, saith to him, Rabboni, which is to say, Master. Jesus saith to her; Touch me not; for I am not yet ascended to my Father. But go to my brethren, and tell them; I ascend to my Father, and your Father, and my God, and your God. Thus Jesus, having risen early on the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils.

Now as they [*the other women*] were going to tell his disciples [*Peter and John*], behold, Jesus met them and said; All hail. And they came, and held him by the feet, and worshipped him. Then said Jesus to them; Be not afraid: go away, tell my brethren that they should depart into Galilee, and there they shall see me.

But while they were going, behold, some of the guard came into the city, and told the Chief-Priests all the things that were done. And when they were assembled with the Elders, and had taken counsel together, they gave much money to the soldiers, and bid them say, that his disciples came in the night, and stole him away, while we were asleep. And if the Governor should hear of this, we will persuade him, and make you safe. So they took the money, and did as they were taught. And this saying is commonly reported among the Jews to this day.

Mary

Mary Magdalene came (*first*), and told the disciples, and them that had been with him, as they mourned and wept, that she had seen the Lord, and that he had spoken these things to her. And they, when they heard that he was alive, and had been seen of her, believed not. But Peter arose, and ran (*again*) to the sepulchre: and stooping down he saw the linens lying by themselves; and he departed, wondering in himself at that which was come to pass.

S E C T. CIV.

Jesus appears to two disciples in going to Emmaus: and before they came back had appeared to Peter. Mark xvi. 12, 13. Luke xxiv. 13—25.

NOW after these things, he appeared in another form to two of them, as they walked, and were going into the country. And they went and told *it* to the rest: but they did not *all* believe them. For lo, two of them went that same day to a village called Emmaus, which is about sixty furlongs from Jerusalem. And they talked together of all these things which had happened. And so it was that while they were discoursing and reasoning, Jesus himself came up, and went with them. But their eyes were holden, that they should not know him. And he said to them; What are these discourses in which ye confer with each other, as ye walk, and look so sorrowful? And one of them, whose name was Cleophas, answering said; Dost thou alone dwell in Jerusalem, and hast not known the things which are come to pass there in these days?

days? And he said to them; What things? And they said to him; Those concerning Jesus of Nazareth, a man who was a prophet, powerful in works and words before God, and all the people: and how the Chief-Priests and our Rulers delivered him to a judgment of death, and have crucified him. But we hoped that it was he, who would have redeemed Israel: and besides all this, to-day is the third day since these things were done.

Some of our women have indeed surprized us: who, being early at the sepulchre, and not finding his body, came and said, that they had seen a vision of angels, who declared him to be alive: and some of them that were with us went to the sepulchre, and found just as the women had said; but they did not see him.

Then he said to them; O thoughtless! and slow in heart to believe all that the prophets have spoken! Was it not necessary for the Christ to suffer these things, and to enter into his glory? Then beginning from Moses, and all the prophets, he expounded to them in all the scriptures, the things which related to himself.

And they came near to the village whither they were going: and he seemed as if he was to go further. But they pressed him, saying; Remain with us: for it is towards evening, and the day is declining: and he went in to stay with them. And it came to pass, as he sat down with them at the table, he took the bread, and blessed, and brake, and gave *it* to them. And their eyes were opened, and they knew him; and he disappeared from them.

Then they said one to another; Did not our hearts burn within us, as he talked with us by the way, and as he opened to us the scriptures?

And

And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and those that were with them, who said to them; The Lord is risen indeed, and hath appeared to Simon.

S E C T. CV.

Jesus appears to his disciples the evening after his resurrection: and again upon that day se'nnight; and reproves Thomas for his infidelity. Mark xvi. 14. Luke xxiv. 36—43. John xx. 19—29.

NOW while they were thus speaking, Jesus himself stood among them. For on the evening of that same day, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, Jesus came, and stood in the midst, and saith to them; Peace be to you. But they, being terrified and affrighted, imagined that they saw a spirit. And he said to them; Why are ye disturbed, and why do doubts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and look; for a spirit hath not flesh and bones, as ye see me have. And when he had said this, he shewed them his hands, and his feet, and his side.

The disciples therefore were glad when they saw the Lord: and while they believed not yet for joy, and were amazed, he saith to them; Have ye any meat? And they gave him part of a broiled fish, and some honey-comb: and he took and did eat before them.

Then

Then Jesus said to them again ; Peace be to you : as the Father hath sent me, even so I send you. And when he had said this, he breathed on *them*, and saith to them ; Receive ye the Holy Spirit. Whosoever sins ye remit, they are remitted to them : whosoever sins ye retain, they are retained.

But Thomas, called Didymus, one of the twelve, was not with them when Jesus came : the other disciples therefore said to him ; We have seen the Lord. But he said to them ; Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Afterwards he (*Jesus*) appeared to the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they had not believed them, who had seen him after he was risen. For after eight days the disciples were again within, and Thomas was with them : *then* Jesus came, and stood in the midst, and said ; Peace *be* to you. Then he saith to Thomas ; Reach hither thy finger, and look at my hands ; and bring thy hand, and thrust it into my side : and be not faithless, but believing. And Thomas answered, and said to him ; My Lord, and my God. Jesus saith to him ; Thomas, thou hast believed, because thou hast seen me : blessed *are* they who believe, though they have not seen *me*.

S E C T. CVI.

*Jesus appears again at the sea of Tiberias.
Forewarns Peter of what he should suffer.
Shews himself to them at a mountain in
Galilee; probably to the five hundred men-
tioned, 1 Cor. xv. 6. Matt. xxviii. 16,
17. John xxi. 1—24.*

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias: and in this manner he appeared. Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples were together. Simon Peter saith to them; I am going to fish: and they say to him; We also go with thee. They went out, and entered directly into the ship: and that night they caught nothing. And now when the morning was come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith to them; Children, have ye any meat? They answered him, No. And he saith to them; Cast the net on the right side of the ship, and ye shall find. They cast therefore, and were not able to draw *it* now for the multitude of fishes.

Therefore that disciple whom Jesus loved, saith to Peter; It is the Lord. Now when Simon Peter heard that it was the Lord, he girded on his upper garment (for he had stripped) and threw himself into the sea. And the other disciples came in a little vessel dragging the net with the fishes: for they were not far from land, but about two hundred cubits. And as soon as they

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came

came to the land, they saw there a fire of coals, and fish laid upon it, and bread. Jesus saith to them; Bring of the fishes which ye have now caught. Simon Peter went up, and drew the net to land, full of great fishes, a hundred and fifty-three: and though there were so many, yet the net was not torn. Jesus saith to them; Come, and dine. But none of the disciples durst ask him; Who art thou? knowing that He was the Lord. Jesus then cometh, and taketh bread, and giveth them, and also the fish.

This is now the third time, that Jesus shewed himself to [*the company of*] his disciples, after that he had risen from the dead.

When therefore they had dined, Jesus saith to Simon Peter; Simon, son of Jonas, dost thou love me more than these? He saith to him; Yea, Lord; thou knowest that I love thee. He saith to him; Feed my lambs. He saith to him again the second time; Simon *son* of Jonas, dost thou love me? He saith to him; Yea, Lord; thou knowest that I love thee. He saith to him; Feed my sheep. He saith to him the third time; Simon *son* of Jonas, dost thou love me? Peter was grieved because he said to him the third time; Dost thou love me? and he said to him; Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to him; Feed my sheep. Verily, verily I say to thee, when thou wast young, thou didst gird thyself, and walk where thou hadst a mind: but when thou shalt be old, thou shalt stretch out thy hands, and another shall gird and carry thee, where thou wouldst not. He said this to signify by what death he should glorify God: and when he had spoken this, he said to him; Follow me.

But Peter turning about, saw the disciple whom Jesus loved following: the same who leaned back at the supper up to his breast, and said; Lord, who is he that shall betray thee? Peter seeing him, saith to Jesus; Lord, and what *shall become of* this man? Jesus saith to him; If I will that he should continue till I come, what is that to thee? do thou follow me. Therefore this saying went out among the brethren, that this disciple should not die. Though Jesus did not say to him; He shall not die: but; If I will that he should continue till I come, what is that to thee? This is the disciple, who testifieth concerning these things, and who wrote them: and we know that his testimony is true.

Then the eleven disciples went away into Galilee to a mountain, where Jesus had appointed them: and when they saw him, they worshipped him, though some doubted.

S E C T. CVII.

Jesus gives directions and promises to his Apostles: and then ascends into heaven.

Matt. xxviii. 18—20. Mark xvi. 15—20. Luke xxiv. 44—53. John xx. 30, 31. xxi. 25. Acts i. 1—12.

THE former treatise I have made, O Theophilus, of all that Jesus began to do and teach, till the day in which he was taken up; after he had through the Holy Spirit given commandments to the Apostles whom he had chosen. To whom he shewed himself alive after his passion, by many infallible proofs; being seen by

them for forty days, and declaring the things concerning the kingdom of God.

And he said to them; These are the words which I spake to you, while I was yet with you; that all things must be fulfilled, which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning me. Then he opened their understanding, that they might understand the scriptures. And he said to them; Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem; and ye are witnesses of these things. And behold, I send the promise of my Father upon you: but remain in the city of Jerusalem, and wait for the promise of the Father which ye have heard from me; and do not depart from thence, till ye be endued with power from on high. For John indeed baptized with water: but ye shall be baptized with the Holy Spirit, not many days hence.

And he led them out as far as to Bethany: and when they were come together, they asked him, saying; Wilt thou at this time restore again the kingdom to Israel? And he said to them; It is not for you to know the times or the seasons which the Father hath put in his own power, But ye shall receive power when the Holy Spirit is come upon you: and ye shall be witnesses for me, both in Jerusalem, and in all Judea and Samaria, and to the furthest parts of the earth.

And he spake to them saying; All power is given to me in heaven and in earth. Go ye therefore into all the world, and teach all nations, and preach the gospel to every creature: baptizing them in the name of the Father, and
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of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned. And lo, I am with you alway even to the end of the world. Amen.

And these miracles shall accompany them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly liquor, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.

And when he had spoken these words, he lifted up his hands, and blessed them. And it came to pass, while he was blessing them, and they were looking on *him*, he was separated from them, and taken up: and a cloud received him out of their sight; and he was-carried up, and received into heaven, and sat on the right-hand of God.

And when they were looking stedfastly up towards heaven, as he went up; behold, two men stood by them in white apparel: and they said; Ye men of Galilee, why do ye stand gazing towards heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

Then they worshipped him, and returned to Jerusalem with great joy from the mount called Olivet, which is near to Jerusalem a Sabbath-day's journey. And they were continually in the temple, praising and blessing God. And they went out [*after the feast of Pentecost*] and preached every where, the Lord working with *them*, and confirming the doctrine by miracles that attended them. Amen.

Now there are indeed many other miracles, which Jesus performed in the presence of his
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disciples;

disciples, which are not written in this book: for if all the things which Jesus did, were written every one, I suppose that the world itself would not contain the books that should be written. But these are written, that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life through his name. Amen.

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A SCHEME to shew where every PASSAGE of the GOSPELS is introduced.

Section	Matthew	Mark	Luke	John
Preface				
I.		i.	i.	i.
II.		1.	1-4.	1-18.
III.			5-25.	
IV.	i. 1-25.		26-80.	
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A S C H E M E to shew where every P A S S A G E

Section	Mathew	Mark	Luke	John
XIII.	iv. 12.	i. 14, 15.	iii. 19, 20.	iv. 43—54.
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